

not slight the aged and experienced, etc.,"

Further on this sage runs up against high Calvinism, but does not fully turn aside from its consideration, as witness what follows:

"We should by all means survey the dynasties of Hsia and Yin. I do not presume to know and say, the dynasty of Hsia was to enjoy the favoring decree of Heaven *just so many years*, nor do I presume to know and say *it could not continue longer*. The fact simply was, that, for want of the virtue of reverence the decree in its favor prematurely fell to the ground. Similarly (the same words are here repeated of Yin). The King has now inherited the decree—the same, I consider, which belonged to these two dynasties. Let him seek to inherit the virtues of these meritorious sovereigns, etc."

Also the records show that this spiritual vein was not something imputed to them by after admirers, but was a real factor in the lives of the actors, not, we remark, after the modern aspiratory style, but as a conscious fact. Hence the kings in leading their armies to battle assured the soldiers that they knew by undoubted signs that Heaven called them to accomplish its designs and that they were only doing the will of God. Then after the conquest the kings appealed to this evident will of Heaven to reason the vanquished into continued submission and contentment, as witness the following:

"The King says Ho! I declare to you, ye numerous officers, it is simply on account of these things that I have removed you and settled you here in the West;—It was not that I, the one man, considered it a part of my virtue to interfere with your tranquility. The thing was from Heaven, do not offer resistance, do not murmur against me. Your present non-employment is no fault of mine, it is by the decree of Heaven." However, the chief figure in all the records is not a King, but the Duke of Kan, the chief counsellor of the founder of the third dynasty. He is the

Samuel of the narrative. What little is preserved about him warrants the belief that he ranks high up amongst the ancient seers or prophets.

One incident in his life which has been preserved by these ancient records is extremely touching and excites a strong desire to know more of his personal history than has been preserved. After the death of the conqueror of Yin, the young king, his successor, was taken sick, and whilst his life was trembling in the balance the Duke retired to his closet of prayer and asked for the life of the King, beseeching Heaven that as he, the Duke, was better prepared for the other world and less needed in this, he might die as a substitute for the king. This prayer he formally wrote out and deposited in the sacred place. The King from that hour began to mend, and was soon restored to health. Soon after some false accusations were got up against the Duke which were the means of throwing him under suspicion to his sovereign, whereupon he went into exile for three years. At the end of that time, by some means this written prayer was discovered and given to the King. The King immediately sent for the exiled Duke, met him at the extreme borders of his kingdom and restored him to all his former offices and to more than former favor. The following are some of his sayings as also some by other sages found in the records:

"The Duke of Kan spoke to the following effect:—Prince Shih, heaven un pitying, sent down ruin on Yin. Yin has lost its appointment, which our House of Kaw has received. I do not dare, however, to say as if I knew it. The foundation will ever truly abide in prosperity, if heaven aid sincerity, nor do I dare to say as if I knew it, the end will issue in our misfortunes. Oh! you have said, O Prince, it depends on ourselves. I also do not dare rest in the favor of God, not forecasting at a distance the terrors of heaven in the present time, when there is no murmuring or disobedience among the people. The issue