

An Hour with the Editor

THE ROMAN EMPERORS

When Alaric, the Goth, undertook to set up and dethrone the Emperor of Rome, the great Drama of the Seven-hilled City might be said to have closed, but as the imperial authority lingered a little while longer, the story may as well be told to the end. Honorius, the Emperor, who, as we have seen, took refuge in Ravenna from the successful army of Alaric, died thirteen years after the pillage of Rome. It is notable that the Gothic leader, Adolphus, who succeeded Alaric, resolved rather to preserve the Empire than to complete its destruction. He is quoted as saying: "In the full confidence of valor and victory, I once aspired to change the face of the universe; to obliterate the name of Rome; to erect on its ruins the dominion of the Goths; and to acquire, like Augustus, the immortal fame of the founder of a new empire. By repeated experiments I was gradually convinced that laws are essentially necessary to maintain and regulate a well-constituted state; and that the fierce and intractable humor of the Goths was incapable of bearing the salutary yoke of laws and civil government. From that moment I proposed to myself a different object of glory and ambition; and it is now my sincere wish that the gratitude of future ages should acknowledge the merit of a stranger, who employed the sword of the Goths, not to subvert, but to restore and maintain the glory of the Roman Empire." But this noble ambition was beyond human possibility. Adolphus led his forces into Gaul to drive out the enemies of Rome, but the result of this campaign ultimately was to deprive Rome of a part of its most valuable territory.

Adolphus, or Athaulf, to give him his true name, was doubtless impelled to abandon Italy by reason of his romantic attachment to Placidia, sister of the Emperor Honorius, who had been among the prisoners taken by Alaric, when first he invested Rome. Honorius demanded her release, but Adolphus, influenced by her beauty, determined that she should become his wife, and to this the princess made no objections. The ceremony of marriage, which was performed in Gaul, is said to have been of great magnificence. Fifty youths, each bearing in one hand a basin of gold and in the other a basin of precious stones, placed gifts at the feet of the Princess, who was clad in imperial robes, and before whom Adolphus stood as one offering homage. This new alliance strengthened Adolphus in his determination to secure the safety of Rome, and his efforts in that direction met with a fair degree of success. His treatment of his enemies was lenient, and in 415 he was a victim of the sword of an assassin, whom he had received into his service, although he had formerly been a leader among the troops of his barbarian opponent. He was succeeded by Singaric, a total stranger to the Goths, a man who showed himself to be an inhuman monster. Three years later, Singaric died, and the throne of the Goths fell to Wallia, who was a general of renown, and succeeded in driving the Vandals out of Spain and into Africa. He restored Spain to Honorius, but that imbecile ruler was unable to retain it. Wallia returned to Gaul and established a kingdom there. About this time the Franks and Burgundians settled in Gaul.

While these events were transpiring on the Continent, Britain, denuded of her Roman garrisons and exposed to the ravages of the Picts, Scots and Saxons, declared herself independent of Rome, and the action was recognized by Honorius. It is worthy of note that the letters of Honorius, acknowledging British independence, were addressed to the cities, and the cities were the virtual rulers of the land for forty years, or until the Saxons came in force to take possession. These forty years were of enormous importance to the people of Britain, for in the cities were preserved the ancient Roman traditions of self-government. They were the origin of the boroughs, which have played so important a part in the development of English institutions.

In 423 Honorius died, after a disgraceful reign of twenty-eight years. By this time the Western Empire had been shorn of Britain, Gaul, and Spain, and very little was left of Roman authority in northern Africa. On his death the throne was seized by John, who had been his principal secretary. He was overthrown by a force despatched against him by the Emperor of the East, who placed Valentinian III. upon the Western throne. Valentinian was son of Placidia, and therefore a grandson of Theodosius the Great. As he was only five years old at the time, his mother ruled in his stead, and filled the post of regent for twenty-five years, during which period the military power of the Empire steadily declined. Valentinian was weak and dissolute. His nominal reign was marked by an invasion of the Huns under Attila, who was, however, opposed with some success by an army under the command of Aetius, a general who has been called the "Last of the Romans." Valentinian exhibited the meanness of his nature by causing Aetius to be assassinated, a fate which he himself experienced two years later, his mother having predeceased him by five years. He was succeeded by his murderer, Maximus, who reigned three months, during which Rome was sacked by an expedition led by Genserich, the Vandal, from Africa, with whom were many Moors. During the next twenty years one so-called emperor after another was invested with the purple and deposed as suited the Barbarian masters of Italy. In 476 Orestes was able to secure the shadow of what was once an imperial crown, but he

did not long enjoy the empty honor. He was overthrown by Odoacer, a Barbarian, but not before he had named his son Romulus as his successor. Orestes treated this youth with disdain; he was ignominiously driven from the throne, and his fate is absolutely unknown. He was the last person to claim the title of Emperor of Rome, and it is one of the ironies of history that he should have borne the name of the founder of the imperial city. Odoacer thereupon proclaimed himself King of Italy. He reigned fourteen years, exhibiting much wisdom, restoring peace to Italy and repelling all invaders. Odoacer, while virtually independent, acknowledged the suzerainty of the Emperor of the East, but his conqueror and successor, Theodoric, chief of the Ostrogoths, proclaimed himself King of Italy and refused to recognize the authority of Constantinople. He founded the Ostrogoth kingdom, which lasted for sixty-two years, when it was overthrown, after which time the political history of Italy became chaotic, and the once Mistress of the World ceased to be a factor in anything but the religious life of Europe.

We have traced in this long series of articles the history of the Roman Emperors from the accession of Augustus in B.C. 27 to the dethronement of Romulus, called Augustulus in contempt by his contemporaries, a period of five hundred and three years. With the overthrow of the Ostrogoth kingdom, the centre of interest in Western Europe was removed to Gaul, or France, as it was soon to be called. In the next series the history of that country will be dealt with.

TALES OF ANCIENT CIVILIZATIONS

The First Invasion of Egypt

We have read the story of Egypt now from her earliest days when the gods had their abode along the Nile, to the days when she had become a great nation, rich and powerful, and feared by all neighboring kingdoms and principalities. Though other monarchs besides the Pharaohs had waged wars and enlarged their domains, and other countries besides Egypt had become powerful by reason of their great strength and wealth, Egypt still, through all the years, held first place. None of the other Asiatic kings dared to make war upon the stronghold of the Pharaohs, though they had met and defeated the Egyptian army now and then beyond the border of the desert, so that two or three of the Assyrian kings, elated with the triumph, assumed the privilege of calling themselves kings of Egypt as well as of Assyria. It was not, however, until after Sargon the Great, and the no less famous Sennacherib had died, that a king of Assyria was to venture to carry warfare straight into the heart of Egypt itself.

This king was Esarhaddon, who had come to reign in Assyria under rather tragic auspices. His father was Sennacherib, and Sennacherib had already crowned Esarhaddon, for old age had come upon the great king, and he wished to have the matter of succession arranged in case of his sudden death. It was while Esarhaddon was absent from Nineveh that a plot was formed against Sennacherib, and that aged monarch was assassinated while praying in the temple. So Esarhaddon's reign did not begin very promisingly. However, so able a ruler did he at once show himself to be, that the people accepted him, and from that time on his reign was one of never-ceasing triumphs.

It was in the beginning of the month Nisan, 670 B.C., that Esarhaddon, having consulted the oracle of Shamash, and received a favorable reply, left Nineveh to join the invading army in Syria. Heretofore the great protecting desert had frightened all would-be invaders from an attack on the kingdom of the Pharaohs, but Esarhaddon had no such timidity. Instead of traveling along the well-marked roads, he forsook the beaten way altogether, and plunged with his army into the very heart of the desert, traveling by short and easy stages, and taking plenty of time, so that by the time they reached the cultivated land of the Delta, horses and camels and men were in perfect physical condition. What must the thoughts of those soldiers in the frontier garrisons have been, when they looked out on a sunny summer morning and beheld the green valley between them and the river, filled with a great army, their banners streaming, their armor gleaming, the sunlight catching the countless points of bayonets and lances. Very valiantly indeed the Egyptians disputed the ground with the invaders, but they were no match against the well-disciplined hosts of the enemy, and little by little they fell back, and one by one the towns and the great cities surrendered to the conquering Assyrians. Memphis succumbed on the 22nd, after an assault lasting only a few hours, and the Ethiopian king had not time to remove his court from the "palace of the White Wall to the Said," so that all his household, his queen and the women of his harem, the crown prince and all of the other children, were taken captive by the Assyrian. "He further imposed upon them a heavy annual tribute of more than six talents of gold and six hundred talents of silver, besides robes and woven stuffs, wines, skins, horses, sheep and asses; and having accomplished this, he retraced his steps towards the northeast with immense booty and innumerable convoys of prisoners. . . . His return to Nineveh was a triumphal progress; traveling through Syria by short stages, he paraded his captives and trophies before the peoples and princes who had so long relied on the invincible power of the pharaohs. . . .

Esarhaddon thenceforward styled himself King of Egypt, King of the Kings of Egypt, of the Said and of the Kush, so great was his pride in having trampled under foot the land of the Delta. And, in fact, Egypt had, for a century, been the only one of the Ancient Eastern states which had always eluded the grasp of Assyria. The victory of Esarhaddon proved that she was no more invulnerable than the other kingdoms of the world, and that before a bold advance the obstacles, placed by nature in the path of the invader, disappeared; the protecting deserts had been crossed, the archers and chariots of Egypt had fled before the Assyrian cavalry and pikemen, her cities had endured the ignominy and misery of being taken by storm, and the wives and daughters of her Pharaohs had been carried off into servitude in common with the numerous princesses of Elam and Eryia of that day. Esarhaddon had filled his palaces with furniture and woven stuffs, with vases of precious metal and sculptured ivory, with glass ornaments and statuettes looted from Memphis; his workers in marble took inspiration from the sphinxes in Egypt to modify the winged human-headed lions upon which the columns of his palaces rested, and the plans of his architects became more comprehensive at the mere announcement of such a vast amount of spoil. The palace they had begun to build at Nineveh on the ruins of an ancient edifice, already surpassed all previous architectural efforts. The alabaster quarries of the Assyrian mountains and the forests of Phoenicia had alike been put under contribution to face the walls of his state apartments; twenty-two chiefs. . . . had vied with one another in supplying Esarhaddon with great beams of pine, cedar and cypress for its construction. The ceilings were of cedar supported by pillars of cypress wood encircled by silver and iron; stone lions and bulls stood on either side of the gates, and the doors were made of cedar and cypress, encrusted and overlaid with iron, silver and ivory. The treasures of Egypt enabled Esarhaddon to complete this palace and begin a new one at Calah."

The reign of this great monarch came to an end while he was on his way for a second time to Egypt. He had ruled over the country for twelve years, and had shown himself to be not only one of the most able of kings, but the possessor of an admirable personality. Of all the Assyrian rulers he was by far the most humane. Unlike his predecessors and those who came after him, he did not delight in pillaging and ravaging the cities he captured nor in torturing his prisoners. He was lenient to kindness.

THE MINERAL KINGDOM

One of the most interesting and useful features of the mineral kingdom is crystallization. The original application of the term "crystal" was to quartz, and it was given to it by the Greeks, who supposed quartz crystals to be permanently frozen water, and so they made this word from another which means hard crust. If you ever saw the ice in a lake or river break up in the spring, you can easily understand how a people not well versed in the properties of matter might discover a resemblance between a six-sided quartz prism and the prisms into which an ice floe often disintegrated. It was not until the Eighteenth Century that the term crystal was applied to all rock formations that "are bounded by plane surfaces at definite angles." Very much more recently the term has been further extended to include "all substances whose physical properties are the same in all parallel directions, but are generally different in directions that are not parallel." This definition may be obscure, and it may be made more easily understood if we say that by physical properties cleavage, solubility, the transmission of light and the conductivity of heat are meant. Thus there may be a substance that is more easily dissolved in one direction than in another, that conducts heat more readily in one direction than in another, that breaks more readily in one direction than in another, and that transmits light more readily in one direction than in another. Any substance of which one or more of these things is true is regarded as a crystal.

But what is popularly known by this term is a symmetrical body bounded by plane surfaces which meet at well-defined angles. It has been established that these angles are constant in all crystals of the same matter. Here we have a useful test of minerals: Take a very common example of crystals, iron pyrites. This is always in cubes, although they may often be so small as to be microscopic. Another yet more common example is granulated sugar, which consists of a mass of transparent crystals, and would be colorless like water if it were not that the crystals are so small and so numerous that light is reflected from them at all angles, and hence they appear white. Separate one of the granules from the others and examine it through a glass and it will look like a minute block of ice. Brown sugar is also crystalline, but being moist rather than white the structure is not so easily discerned. Many persons are familiar with the six-sided crystallization of galena or silver-lead ore.

If a substance, say sugar, is dissolved in hot water, and the water is allowed to cool and then evaporate, the sugar will be deposited in the form of crystals of fairly uniform size. This is likewise true of all other soluble minerals. This suggests that a crystal has a

limit of growth—at which its enlargement ceases and a new crystal is formed. The limit appears to vary with circumstances. The reason of this limitation is not understood. In considering crystallization we are face to face with another of what were called in a previous article Nature's laboratory secrets. We may theorize about it, but we cannot hope to understand it. When we reflect that matter is supposed to consist of molecules in rapid motion, it seems impossible to reconcile the existence of such motion with bodies of crystalline structure. Motion suggests direction indefinitely prolonged, or else limited to a closed curve, but neither of these directions seems compatible with a crystal with several sides and well-defined angles. It may be added that investigators have very much to learn concerning crystals and crystallization. This quality of mineral substances is fundamental and very much more may depend upon it than science has yet even imagined.

IMMATERIAL DIFFERENCES

In a certain city, no matter where, but it was not in Victoria, there were four ministers of the Gospel. They had all received much the same degree of education, and in respect to matters and things in general were about equally well informed. One was a Methodist, with a mind that loved philosophy; one was a Presbyterian, and man of a strong, direct personality; one was a Baptist, who was the personification of energy and fearlessness; one was an Anglican, with a lively wit and very broad sympathies. These four men were all good citizens; they led exemplary lives; they enjoyed the esteem of the community, and they were foremost in every good work. They were all very good personal friends and often co-operated with each other for the advancement of moral reform. If either one of them thought himself superior to the others ecclesiastically, he kept his thoughts to himself. They were all Canadians and natives of the same province. In the congregations to which these four gentlemen ministered were people who were unable to understand how they could work to gether so harmoniously. There were Methodists who had grave doubts if any good thing could come out of Anglicanism; there were Baptists who thought all the others were mere camp-followers of the true church, which was of course their own; there were Presbyterians who saw the shadow of the Pope in everything the Anglicans did and who looked upon the others as without any real standing; there were Anglicans who thought their clergyman lost prestige whenever he appeared in public with his ministerial friends. But the ministers worked harmoniously together until the Baptist went into journalism; the Methodist was transferred according to the rules of his denomination, and the Presbyterian received a call to a more important field. Three of them are dead and each of these left behind a record for good works. Yet there were points upon which these estimable gentlemen differed widely, and it was because of these differences that members of their respective congregations felt as has been stated above.

The point of these observations is that the facts stated showed that men, by agreeing to disagree upon religious points that are non-essential, can find many spheres of activity in which they can work harmoniously and with great benefit to the community. Historically it is undoubtedly interesting to investigate as to whether or not any one or more of the religious denominations can make a claim to Apostolic Succession for those who minister to them, but when we discover in our researches what manner of men some of the earlier bishops were, and how they became bishops, we may be excused for doubting the value of the claim, conceding it to be established. The differences in doctrine which divide the denominations may appeal to the intellect, and some of them may better satisfy the minds of certain people than others. None of us are infallible, and we all, if we think about religion at all, are apt to bring our fallibility to bear upon the solution of doctrinal and historical questions. Some of us find what is taught by one denomination more in keeping with our understanding than what is taught by another, and we give our adhesion to that denomination; but we would be foolish in the extreme if we thought that those who cannot see eye to eye with us are necessarily wrong. It is possible that we may both be wrong on the points upon which we find ourselves unable to agree. We believe that the great majority of the ministers of all denominations think this way, but a combination of influences, such as loyalty to their particular branch of the Church, fear lest by admitting the possibility of error in matters of detail they may unsettle the belief of the faithful, uncertainty as to where they themselves would land if they once cut their cables and set out on the troubled waters of doctrinal uncertainty, and a very earnest desire to avoid being stumbling blocks to persons, whose education and mental calibre unfits them to discriminate between essentials and non-essentials, prevent them, and perhaps properly so, from saying publicly some of the things which they think privately. We have no criticism to make of this. There is an old saying that we should speak of men as we find them; but it is equally true that we ought to speak to men as we find them. Yet for all this there is a steady movement towards union among some of the branches of the Christian Church, and in all of them a marked disposition to prefer results to theories. So that men reach the

Kingdom of God, there is less disposition now than there used to be to raise any question as to the route by which they came. And by the Kingdom of God a heavenly kingdom inhabited by the spirits of just men made perfect is not meant, but that which is meant in the Lord's Prayer by the words, "Thy Kingdom Come," which is explained by those which follow, "Thy will be done on earth as it is in Heaven."

Did it ever occur to you that in the Sermon on the Mount Jesus had no blessing to pronounce upon those who believed any particular thing? The poor in spirit, those that mourn, the meek, those that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, those who are persecuted for righteousness' sake, those who were reviled because of Him were all mentioned, but in the whole discourse, as reported in St. Matthew's Gospel, there is not a single word said about believing anything. Much is said about what we should do and what we should not do, but not a single word about what we should believe. It is never wise to draw conclusions from insufficient data, but surely it is not unreasonable to conclude one of two things, either that Jesus Himself laid no great stress upon matters of belief, or those who made the record of the Sermon did not deem anything said upon that point of sufficient importance to be preserved. As every remembered utterance of the Master would undoubtedly have been handed down, the logical inference seems to be that nothing was said about belief in that great Sermon preached to multitudes on the mountainside.

On some future occasion an effort may be made to give an explanation of what may be meant by the use of the verb "believe" in its various tenses as employed in the sayings of Jesus, but that is somewhat foreign to the purposes of this article, which is to lay emphasis upon the fact that in proportion as the number of things essential to religious co-operation between the various branches of the Christian Church are reduced in number and simplified in statement, the greater will be the harmony that will prevail and the more potent will the Church become for the regeneration of mankind.

LIFE COMPLEXITY

The ways of the heart are a mystery. Its longings are boundless and rove. Through all the scenes of life's history Till they find their fulfillment in love.

The thoughts of the mind are immortal. They fly forth as birds from their nest, Dream-winged through eternity's portal, In the infinite mind reach their quest.

The acts of the will shape life's destiny. Revealing its purpose and goal; They blend thought and deed into unity, Impressing their seal on the soul.

The life of the soul shares infinity. Its being in God doth arise. It sprang from the heart of divinity And longs for its own native skies.

All the problems of life find solution In Christ, who expresses God's thought, His peace has dethroned revolution And man finds the truth so long sought. —Archdeacon Armitage in January Westminster.

"The new idea in business is honesty, openness, frankness," said Alton B. Parker at a dinner at Esopus. "We used to conceal our plumbing, and very poor, unsanitary work it was. We expose it now, and it is altogether sound, wholesome and satisfactory. Well, business is like that."

"When I think of some of the tricks that I am reminded of the seaside auctioneer."

"This scoundrel once held up a \$10 gold piece and said:

"Guess the date on this piece of money, friends. Make a guess and a small purchase, and the correct guess takes the coin."

"So everybody in the crowd guessed; everybody bought some worthless rubbish, and the dealer netted a huge profit. Then, at the end, he looked at the \$10 gold piece, held it up and said:

"Now for it! Who guessed 1894?"

"Me! Me! Me!" cried every man jack in the shop.

"The dealer smiled. 'Then you guessed wrong,' he said, slipping the coin into his pocket. 'The date is 1812.'—Washington Star.

A private soldier once rendered some slight service to the first Napoleon.

"Thank you, Captain," said the Emperor, carelessly.

"In what regiment, sire?" was the instant response of the quick-witted private.

"In my Guards," replied the Emperor, pleased with the man's ready retort.

This incident, with appropriate variations, also happened to Genghis Khan, Ivan the Terrible, Attila, Gustavus Adolphus, Louis XIV., Charlemagne, Alexander, King Alfred, Xerxes, Richard the Lion-heart, and Henry of Navarre.—Success.

Poverty—Did you have any trouble flying out of the window?

Love—Not a bit! A suffragette smashed it for me.—Judge.