# OHIENETENIES.

### THE ROMAN EMPERORS

The Emperor Valentinian was succeeded by his son Gratian, whose mother was his father's first wife and whom he had divorced. There was a son by his secon dwife, but he was only an infant. Gratian, who was eighteen years of age at the time of his father's death, made a nominal recognition of the claims of his half-brother, but asserted his own right to rule during the latter's childhood. He was a young man of great energy and determination, and one of his first acts was to advance against the Goths, who were pressing hard upon the eastern frontiers and against whom his uncle Valens was making an ineffectual resistance.

Nothing is known with certainty of the origin of the Goths. Tradition assigns them a home on the shores of the Baltic in the time of Alexander the Great, but nothing appears about them in history with any accuracy until about the year 225, when they began to create disturbances upon the northeastern frontier of the Empire. From that time until the year 378 they were almost constantly at war with Rome. It will perhaps be remembered by those who have read this series of articles that in the reign of Claudius they advanced against the Romans with a great fleet only to be driven back with enormous loss by that able soldier. There was then peace of a sort between them and the Empire, and when the Huns began to press upon them in their irresistible march across Europe, the Goths implored and received the protection of Valens. who permitted them to settle in large numbers in the eastern provinces and in those south of the Danube. Discord, however, arose between them and the government, and the result was an uprising, which eventuated in a a great battle fought near Hadrianople in which Valens lost his life and the Romans were defeated with great slanghter. We have already seen that the power of the Empire was seriously weakened by a defeat experienced not long before at the hands of the Sarmatians. This greatly lessened the fighting force of the Romans, and it was followed by the awful slaughter in the retreat from Persia. The Imperial army was therefore in no condition to sustain another bloody defeat, and although many a gallant resistance was made in after years, it may be said without exaggeration that the Roman Empire received its death blow on the ninth of August 378, when Valens was slain, and with him more than two-thirds of the Roman army, the remainder seeking safety in disordered flight, After this disaster it was clearly only a matter of time when the end must come, and the great imperial fabric, which had been built up by more than ten centuries of sacrifice, courage and wisdom, would fall before the relentless Barbarians of the North.

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Shortly after the death of Valens, Gratian selected Theodosius as the Emperor of the East, and he himself confined his energies to the defence and administration of the West. In this he was not very successful. A religious bigot, he persecuted his pagan subjects relentlessly, and even those who were adjudged to be heretical among the Christians were made to suffer all manner of punishments. By his activity in this respect he gained the applause of the ecclesiastical authorities, but he won the distrust of many of his subjects. Maximus, who commanded the legions in Britain, raised the standard of revolt, and landing on the coast of Gaul defeated Gratian, who was afterwards slain by emissaries despatched for that purpose by the victorious rebel.

Theodosius, who has been called the Great but without any special claim for this distinguishing title, was the son of Theodosius, a Roman general, who was undoubtedly the greatest soldier of his time. His services to the Empire in Britain, Spain and Africa were very conspicuous, but his career was cut off by a base murder. His son exhibited many of the qualities of his father, and his elevation to the throne of the East by Gratian was recognized as and proved to be a wise act. His first step was to sow dissensions among the Goths, and he did this so successfully that this powerful tribe became divided into two branches, the Visigoths and the Ostrogoths, and it is under such names that they appear thereafter in history. He was able to win the confidence of the former, but the latter were impatient of restraint and attempted an invasian backed by a great force of Scythians. Theodosius met them at the Danube and defeated them with great slaughter. Having made the northeastern frontier temporarily safe, he determined to overthrow Maximus, who had declared himself Emperor of the West after the death of Gratian, and to store the throne to young Valentinian, son

the Emperor of that name. With this obt he marched westward with an army comsed chiefly of Barbarian levies and enintered the forces of Maximus, whose ops were made up of Gauls and Allemani. us we have the spectacle of two rival Emors contending for dominion over Rome 1 not a true Roman soldier in either of the nies. The campaign which ensued was favible to Theodosius and Maximus was taken risoner and slain. The Empire was by this event re-united under one ruler, and Theoosius set himself to the task of making his control secure. His death, however, which ccurred four months later, put an end to all

Theodosius was nominally a Christian, although he was not baptized until long after

attaining manhood. Previous to that incident he had been looked upon as a ruler of much justice and moderation, although he had only been in office but a short time. Immediately after his baptism he became intensely hostile to every aspect of Christianity except that favored by the ecclesiastics by whom he was surrounded, and who were of the school of Athanasius. He made a decree to the effect that the Nicaean exposition of the faith alone should be held throughout Christendom; and he ordered the confiscation of the property of all persons who refused to accept it. Those whose beliefs were the most opposed to the doctrines with which the name of Athanasius has been associated, were either banished from the kingdom or sentenced to death. Theodosius was exceedingly cruel in his administration. He seems to have been wholly under the influence of the ecclesiastics, who compelled him to humiliate himself before the Bishop of Milan and acknowledge the supremacy of the ecclesiastical power over the temporal. He received the title "great" at the hands of the clergy, partly to magnify their own achievements in subjecting him to their influence and partly to distinguish him from his grandson who reigned over the East for forty-two years, and who was perhaps as feeble a sovereign as ever held the sceptre. Theodosius the Great was really the last of the Roman Emperors, that is he was the last to rule over both the West and the East.

We shall ,however, follow the story of the Empire of the West until it was extinguished by the northern invaders.

### TALES OF ANCIENT CIVILIZATIONS

### The Story of Ninos and Semiramis

According to the oldest stories of Assyria, it was under the chief Ninos that that country reached the zenith of her glory. Ninos had reduced to subjection Babylonia, Media. Armenia and all the provinces between the Indies and the Mediterranean. "He built a capital for himself," writes Maspero, "on the banks of the Tigris, in the form of a parallelogram, measuring a hundred and fifty stadia in length, ninety stadia in width; altogether, the walls were four hundred and eighty stadia in circumference." He so beautified the city of Nineveh, that it attracted the attention of the whole world. In person he was tall and commanding, with a noble countenance, affable and gracious in his manner; he won the admiration of all who met him, and many princesses in distant lands were offered him as wives, for so the kings of weaker states hoped to curry favor with the ruler of a powerful kingdom. But, the story goes, Ninos had looked upon the fairest faces in all Egypt, and remained unmoved, he accepted the priceless gifts the vassal kings offered, and placed them in his harem, a harem that he never visited. for when he was not at war upon the frontiers, he was laying out maps for new cities., renovating old ones, building palaces, superintending vast schemes of irrigation; in short, he was a king who considered nothing too great or too small for his personal undertaking, from the offering of the sacrifice in the temple, or the leading of his army in battle, to the planting of corn in the field, or the bestowal of food and raiment upon the poor.

One summer the Barbarians under Oxus invaded the country, and were so numerous, so fierce and courageous, that it was a difficult matter to force them to withdraw. At length they were compelled to retire to Bactria, where Ninos besieged them. The defeat of the Barbarians in this instance was said to have been due to the brave sagacity of the wife of one of the king's captains.

Ninos met this woman for the first time face to face, after he had heard of her mar-velous exploits, when she was resting in her husband Oannes' tent, weary from a day on the battle-field. Her name was Semiramis. and her beauty was magnificent and seductive. Ninos, for the first time in his life, felt his heart beat faster at the sight of a woman, While he sat beside her, she told him the story of her past. It was such a marvelous story, that it enhanced her charm in the king's eyes, and made her seem all the more desirable, for she told him her mother was a goddess, and that she had been ministered to by the loving spirits all through her wonderful childhood when adopted by the shepherd Semas, she had wandered and played on the Assyrian hills.

Whatever became of Oannes we do not know, but the old story tells us that Ninos carried her away, and made her his wife, and she seems to have been a very willing captive, though she made a very poor return for Ninos' love, for after a few years she killed the king in order to rule in his stead.

Upon her accession to power she made Babylon a far greater city than Nineveh, and enlarged the walls and ramparts, the roadway upon the top of the latter being wide enough for six chariots to drive abreast. She raised a wonderful temple to the god Bel in the middle of the city, built bridges and quays, and made a harbor in the Euphrates.

When disturbances broke out, she commanded her army in person, and "wherever she went she left records of her passage behind her, cutting her way through mountains, quarrying a path through the solid rock, making broad highways for herself, bringing re-bellious tribes beneath her yoke, and raising tumuli to mark the tombs of such of her satraps as fell beneath the blows of the enemy; having reached the confines of Syria, she crossed the isthmus and conquered Egypt and Ethiopia.

Returning from the Nile to the Euphrates, she planned to enter India, but met with her first defeat, and returned home, to remain there until her death. At the boundaries of the habitable globe she left her triumphant statue, and it was here centuries afterwards that Alexander the Great read the panegyric of herself, which she had caused to be engraved there.

"Nature." she writes, "gave me the body of a woman, but my deeds have put me on a level with the greatest of men. I ruled over the dominion of Ninos. . . . Before my time no Assyrian had ever set eyes on the sea; I have seen four oceans to which no mariner ever sailed, so far remote are they. I have made rivers to flow where I would have them, in the places where they were needed. . . I raised up impregnable fortresses, and cut roadways through the solid rock with the pick. I opened a way for the wheels of my chariot in places to which even the feet of wild beasts had not penetrated. And, amid all. these labors. I yet found time for my pleas-

When she learned that her son Nanyas was plotting against her life, she renounced the crown, so that she might save him from the crime of matricide, and changed herself into a dove.

"Ninos and Semiramis," writes Maspero, "are purely mythical, and their mighty deeds, like those ascribed to Ishtar and Gilgames, must be placed in the same category as those other fables with which the Babylonian legends strive to fill up the blanks of the prehistoric period.

### WISDOM OF THE ANCIENTS

There are many people who, if asked to read the thirty-eighth chapter of the Book of Job, would smile at the first verse and treat the rest of it with indiference. They would say that the idea that the Lord spoke to Job was absurd, that the Deity did not speak to men thousands of years ago any more than He does today, and that the statement that He could answer out of a whirlwind, a natural phenomenon that passes in a few seconds of time, was in the last degree unreasonable. To prevent any present controversy upon this point, we will concede that the Lord did not speak to Job out of a whirlwind, or anything else; we will go further and admit that the Book of Job is a work of fiction, a dramatic production designed to teach the existence of a Creator; that it hegins with a prologue, which takes up the first two chapters, and closes with a brief epilogue, and that the remainder of the book is made up of dialogue to be spoken by the characters of the play. This is going far enough, it seems, to satisfy the most critical objector. It is not suggested that this is the explanation of the book, but it is intended to take it as far away as possible from the common conception that it is actual history told under divine inspiration.

Now for a word or two by way of further introduction. Able writers have discussed whether or not Hamlet was insane or was only simulating instanty, and this notwithstanding the fact that no one is quite certain that there ever was such a person as the Hamlet of Shakespeare. Yet we do not think it n the philosophy of this creation of the poet's fancy. We all believe, and doubtless rightly, that we see in this play, and even more clearly in others of the plays, a reflection of the thought and learning of the time in which their author lived. So may we very properly regard the Book of Job. It is a very ancient production; we do not know who wrote it; we do not know if it is fact or fiction; we do not know where it was written; but we do kno that it reflects the thoughts of its author, and as we look to the works of Shakespeare, or Horace, or Virgil, or other writers of old, for a guide to the knowledge of the learning of the times when they wrote, so we may look to the Book of Job to learn something of what its writer and his contem-

Now we are going to ask you to turn to the thirty-first and thirty-second verses of the thirty-eighth chapter and read them; but in case you do not wish to take the trouble to look them up, we will quote them: "Canst thou bind the sweet influences of

Pleiades, or loose the band of Orion? "Canst thou bring forth Mazzaroth in his season; canst thou guide Arcturus and his

Of course, with all the advantages that have accrued to you from the fact that you are living some four or five thousand years after the Book of Job was written, you know all about the Pleiades, Orion, Mazzaroth and Arcturus; but, in case you may not, it may be mentioned that the Pleiades are a group of seven stars, which some people call "the little dipper." It is about overhead at nine o'clock at night at this time of year. But you may ask what are the "sweet influences" of this group of stars, and you may perhaps think that the expression only refers to some superstition prevalent a long time ago about the influence of these stars upon mankind. The poetical myth of the Greeks was that these seven stars were the daughters of Atlas, whose names are Electra, Maia, Taygete, Alcyone, Calaeno and Merope. They were placed in the sky as stars so that they might escape the pursuit of Orion. There was another sister, Sterope by name, but she married a mortal and has hidden her face in shame. Sterope is the Lost Pleiad, of which Mrs. Hemans wrote:

"And is there glory from the heavens departed?

O void unmarked!-Thy sisters of the sky Still hold their place on high, Though from its rank thine orb so long

hath started-Thou that no more art seen of mortal eye.

Why, who shall talk of thrones, of sceptres riven?

Bowed be our hearts to think of what we When from its height afar

A world sinks thus—and you majestic

Shines not the less for that one vanished

The tradition of the vanishing of Sterope very ancient, but there is no reason for believing that it may not be the remembrance of an actual occurrence. But the myth above referred to is comparatively modern as compared with the Book of Job. We cannot find in it the explanation of the "sweet influences," and we suppose a good many generations have lived and died without being able to suggest any explanation of these words. They could not have been intended to refer to the seasons, for the Pleiades are conspicuous in the sky during the winter months. But here Science, that thing upon which we are told we can pin our faith with absolute certainty, comes to our aid. It tells us that the stellar universe, of which our Sun and its attendant planets are a relatively insignificant part, is not a fixture in space, but are moving in majestic order in obedience to some tremendous force: Every schoolboy has learned that the earth and the planets revolve around the Sun in obedience to the influence exerted by the Sun, and astronomers tell us that our great luminary and all the stars, but one, are swinging in marvelous rhythm around that one, which is the centre of the visible universe. And that one star, that King of the Heavens, is Alcyone, one of the Pleiades. The Science of today suggests to us that the order of the Universe. the exquisite balancing of the stars, the regularity of the procession of the seasons and of night following day to be followed by day again, and so for more centuries than we can count, all come from Alcyone, one of the Seven Sisters of the sky. Perhaps the writer of Job did not know this. Perhaps he was only making a guess. But if an old document should be found in some ancient ruin suggesting wireless telegraphy, we would not hesitate to believe that some one at that time knew of the possibility of employing this won-derful agency. Why then should we hesitate to believe that the writer of the Book of Job knew of the influence of Alcyone upon the Universe, and that with poetic fancy, in a writing designed for popular reading or popular recitation, chose to locate the influence among the beautiful group of stars instead of singling out one of them, which might not be so easily identified? When we say here that the whole Universe is believed, by astronomers to revolve around one of the Pleiades, you can look up in the sky tonight if there are no clouds and see it. For popular instruction this would be better than to try to indicate any

# THE VEGETABLE KINGDOM

single star of the group.

Some years ago the writer was traveling in a train in the upper part of the St. John valley, in New Brunswick, and he saw growing in a field a "black-eyed Susan," as the country people called it, a species of daisy about as large as an ordinary Marguerite, with a dark brown centre and yellow petals. The plant was one he had never seen before in that part of the country. Two or three years later he saw several of the same plants growing in-a field some forty miles further down the valley, and a year or so ago he was told that they were very plentiful in the fields, a hundred and fifty miles further south. Where the first seeds of the first plants came from to the valley no one knows, but there can hardly be any doubt that the thousands of these flowers found in the fields in the valley originated from a single plant in its northern portion, the seeds being carried southward by the prevailing autumn winds. They traveled from fifteen to twenty miles u year. Plants themselves cannot move out of their place, and only a few of them eject their seeds with sufficient force to carry them to a place far enough from the parent plant to give them room to grow. But nature never leaves her work half done. She fits some seeds with sails so that the wind can carry them far and wide, and thus the dandelion and the thistle pay little regard to barriers. Sometimes she provides them with little hooks so that they can attach themselves to the feathers of birds; sometimes the seeds are carried by little flakes of mud which adhere to the feet of birds and animals and to the shoes of travelers. Indians used to call the plantain the "white man's foot," and they said it sprang up wherever he trod. As it is very unlikely that any one would want to bring plantain seeds from England to America, and as the plant is not a native of this continent, the chances are that the Indian name is a correct one in point of fact, and that the first plantains in America came from seeds carried in mud adhering to an immigrant's boots in the days of long ago.

The number and variety of seeds that may be found in a little mud is surprising. Dr. Darwin once caught some wild fowl and washed their feet. He let the water evapor-

ate and planted the mud which was left. It produced a great variety of plants. On another occasion he took up a small cupful of mud from the shore of a pond and from it there grew up 537 different plants. Sir Joseph Hooker once landed on an uninhabited island on the Pacific Ocean. He saw some chickweed growing. Chickweed is not a natural product of that part of the world, and he sought for an explanation of its presence. At length he found a sailor's grave and around it the chickweed was thickest. He concluded that the spade with which the grave had been dug had some clay on it brought from England probably, and in that clay were some chickweed seeds.

Plants do not always grow best in their native land, their habitat, to use the scientific phrase. We have proof of that on Vancouver Island, where the broom and gorse are more luxuriant than in Scotland, where the first seed came from. The watercress here and in England is a small plant; transplanted to New Zealand, it became so large as to obstruct the course of considerable rivers. White clover is not indigenous in the Puget Sound country, but nowhere else does it grow with equal luxuriance. It is odd that we see so little white clover growing wild on Vancouver Island, whereas it is found everywhere across the Strait, and that the wild field daisies, so common with us, are never found there. The holly, which thrives so well here, does not do well in the State of Washington, though there is no material difference in the climate and the soil of the two places,

There is some reason for believing that all plant life originated around the North Pole. If the theory of geologists is correct, the Poles were the first parts of the earth fitted for the support of vegetable life, and as there does not seem to be much trace of vegetation in the Southern Continent, the inference seems to be that plant life began in the north. There is a great body of evidence which seems to prove that as the earth grew cooler the plants from the north made their way slowly southward, keeping pace with the recession of the warm zone towards the Equator. There are coal fields in the north and great fossil plants, which prove that vegetation was once abundant there.

### CANADA'S LODE STAR

Our Canada! brave, young and strong, Grandly outspread from sea to sea, We look, through ages dim and long, To what thou hast been-and shalt be! Thy long untrodden hills and woods, Thy mighty lakes, so blue and lone, The mystery of thy solitudes, Long to this warring world unknown!

Now, o'er the ocean highway pass From teeming lands beyond the sea. Thousands who leave the toiling mass Behind-our citizens to be. From climes far sundered—east and west— Europe, and realms of vast Cathay, Onward they've pressed, to share our best, Our bounteous land-our Empire's sway.

How shall we bid their pulses beat, To the rich music of our past How win their varying minds to greet Traditions that we hold so fast? 'Tis our behest-to bear on high The Standard God so long hath blessed With righteousness and liberty To gird the world, from east to west!

From Runnymeade to Marston Moor Our sires their blood and treasure spent, That Freedom's throne might stand secure, And justice be with mercy blent! Then let their sons-the brave and strong-Uphold that banner far and wide, Ne'er sheltering nor suffering wrong, Where'er their children's tents abide!

So shall the stranger from afar, From bonds and tyrants find release, 'God and the Right" his polar star, And liberty the pledge of peace! So may no pride of power or place, Nor lust of gold, nor pleasure's lure, Nor faction cry, nor feud of race Draw thee from thy foundation sure!

Our Canada! brave, young and strong, Grandly outspread from sea to sea, We look, through ages dim and long, To the bright future thine may be! The red-cross banner still thy pride, Trophy of many a hard-fought field, Duty-thy compass and thy guide, And God Himself thy Strength and Shield! -Agnes Maule Machar (Fidelis), in Montreal Witness.

## He Was Helping

A Baltimore man, whose son is a student at Princeton, has had frequent occasion to remonstrate with his boy regarding his extrava-gance, but the father invariably "comes to the front" when request is made for further funds. In his last letter to his son, the father, after the usual recital, stated that he was

forwarding a cheque for \$50, and he wound u, with:
"My son, your studies are costing me a
great deal!"

To which the hopeful in his next letter re-"I know it, father; and I don't study very

hard ,either."-Christian Work.