

An Hour with the Editor

SELF-REALIZATION

A poet wrote, "I am the heir of all the ages," which is true of all of us in more senses than one, although not many of us are able to realize fully upon our inheritance. Each of us has many generations of ancestors. You who read this are probably thirtieth in descent from people who were living at the time of the Norman Conquest. You may be more and it is hardly possible that you can be less. A little calculation will show you that, if there had been no intermarriage among your ancestry, you would have had more ancestors living in the days of William the Conqueror than there were people living in the United Kingdom. Hence the people of any nationality are more nearly one family than would appear at first sight. The theory of aristocracy is that certain people are better bred than others, and this is quite correct, just as it is true that certain cattle are better bred than others. A title does not make a person an aristocrat. Aristocracy, using the word to mean what is the best in society and not the rule of the best which is its original significance, means that element of society in which self-realization has been along the highest and best lines. If there is a man who is descended from ancestors, who for generations have striven to attain self-realization along such lines, he is very likely to be an aristocrat, in all the best senses of the term. Hence the rule prevailing in reigning families that their children should intermarry, is sound in theory, although in practice frequently works out badly.

But we are not responsible for our ancestors. Our duty begins with ourselves. It does not end with ourselves, for each of us leaves an inheritance in character to his children. Our duty is to attain self-realization in its best aspects. If one should say to another that it is his duty to realize as best he can upon an investment, or upon his handiwork, or upon his crop, or upon his poultry, or upon anything else of that kind no one would dispute it. That is what we are all trying to do. Some are succeeding better than others, but we are all, that is those of us who are really trying to succeed in the material aspects of life, endeavoring to realize upon ourselves. We are on the alert to make the most of what we have; we are not so keen about making the most of what we are. Yet it is what we are that counts, not only in whatever hereafter there may be, but in the present life. Success in material things is not the greatest achievement, as most persons who have been successful in that way will bear testimony. There is more pleasure in striving for success than in attaining it, and the reason is that in the striving we are realizing ourselves. Sometimes we wonder why a man who has achieved great success in business does not seek rest, or if he does seek it, is after all restless. The answer is that when he was in business he was engaged in self-realization, he was giving expression to himself, and that is the highest pleasure. Fortunate, indeed, is the man who cultivates more than one side of his nature so that he may be able to find expression for himself in more than one way. Such a man may be superior to adversity, and what seems to be more difficult of attainment, superior to prosperity.

Self-realization is the act of making the most of ourselves. We are not all born equal, no matter what theorists may say. A writer speaking of the slums of Liverpool, says that there is a square mile in that city in which no person is born with a fair chance in life physically, mentally or spiritually. But it is not necessary to go to Liverpool for evidence that the sins of the fathers are visited upon the children. We all know it is true; we all know that many of us do not get a fair start in life. Some are born physical weaklings; some are nurtured in atmospheres where vigorous mental development is not possible; some are brought up without being taught that they have spiritual natures which call for development. It is certainly not necessary to go to the slums of Liverpool for proof that we are not all born equal; but on the contrary some of us are handicapped from the moment we draw in the first breath of air until we die. Nevertheless by self-realization along right lines we can make our lives successful. There is a germ of goodness in us all, and if we choose we can make it grow to splendid maturity, notwithstanding all the hostile influences it will have to encounter.

Self-realization implies all-round development. It means right physical development, the proper care of our bodies, the due control of our physical appetites, the proper watchfulness over our health. We are so constituted that our physical condition reacts upon our mental and spiritual condition, and therefore self-realization cannot be complete unless it takes account of our physical well-being. What electricity is to a motor, so our mental force is to our lives. All minds are not the same in many respects, but they are all alike in that they can be developed in certain directions more readily than in others. Our intellectual tendency is to move in the line of least resistance, and perhaps it is wise to let them do so. The world is full of square pegs in round holes, the result of efforts by people to express themselves as they are not, to realize not themselves, but some one else. But do not mistake drifting for motion. We, all of us, know many people who have allowed themselves to drift intellectually; they have never given their minds any definite direction and have never put forth any continuous effort at progress. That is probably true to some extent of most of us, and the consequence a general

lack of mental self-realization whereby the world is much the poorer. We fail also very often in spiritual self-realization. Conscious as we all are that we are something more than body and mind, we are unwilling to attempt the realization of our potentiality in that sphere of being. The result is that our spiritual natures are dwarfed, and we struggle along without those aids and comforts that may be ours for the seeking.

SEVEN WONDERS OF THE WORLD

A correspondent asks for some information concerning the Seven Wonders of the World. In replying to this request, it may be mentioned that we will be very glad from time to time to reply to any questions of this nature, as far as we are able.

The Seven Wonders of the World were not, as some suppose, natural objects, but in every case creations of human skill. They were:

- The Pyramids of Egypt;
- The Hanging Gardens of Babylon;
- The Temple of Diana at Ephesus;
- The Statue of Jupiter at Athens;
- The Mausoleum;
- The Colossus of Rhodes;
- The Pharos of Alexandria.

The idea of grouping these works together under the well-known title originated in Greece about the time of Alexander the Great, or some three hundred and twenty-five years before Christ. While they are all very remarkable, there were doubtless other great works of art and skill which equalled some of them, the grouping being purely an arbitrary one.

There are forty pyramids in Egypt, of which that known as the Great Pyramid of the Pyramid of Cheops, is very much the greatest. This is, and apparently will always remain, the greatest wonder of the world in the way of structures, for, in spite of all that has been learned or guessed about it, we really do not know by whom or for what purpose it was built. Herodotus is authority for the statement that it was built by Cheops, who, he says, was a despot ruling over Egypt about corresponding to 2800 B.C., that is, about 4700 years ago. He also says that 100,000 men were engaged 30 years in erecting the Pyramid. Herodotus wrote about the year 450 B.C., or nearly twenty-four hundred years after the date which he assigns to the erection of the Pyramid, and it is therefore very improbable that he was able to speak with any very much greater degree of accuracy than investigators of the present day can. The modern acceptance of the purpose for which the Great Pyramid was constructed is that it was intended as a tomb for Cheops or some other potentate, but this is by no means certain. There are certain features about the structure which suggest that it was intended for some other purpose besides a sepulchre, although this may have been a secondary object in the mind of its builder. Perhaps it may be more accurate to suggest that Cheops in constructing the Great Pyramid as a tomb desired at the same time to make certain memorials. There has been much speculation as to the significance of some of the features of this amazing edifice based upon its location, which is very nearly in the centre of the land surface of the globe, has its entrance pointing to what was the Pole Star at the time it was constructed, and has certain measurements that seem to have a special significance. But these things must be left to the domain of speculation where they properly belong. To attempt to give even an outline of the suggestions that have been made regarding them would require many pages of this paper.

The Great Pyramid covers twelve acres. It was originally 768 feet square and had a height of 482 feet. The outer casing has been removed, and the dimensions are now: Length of the sides of the case, 750 feet; height, 450 feet. The outer casing was originally perfectly smooth, so that the structure seemed to be a solid mass of stone. There were nearly 90,000,000 cubic feet of masonry in the mass. It contains two chambers, one known as the King's chamber, and the other as the Queen's. The entrance is from a point about 50 feet from the base on the north side.

The Hanging Gardens of Babylon: Some ancient writers have denied that these structures ever really existed. Herodotus does not mention them, but other historians give what purport to be accounts of them. There is no agreement as to when they were built, some attributing them to Nebuchadnezzar, who was said to have erected them to please his Queen, who, having come from a hilly country, wearied of the monotony of the level lands of the Euphrates valley. Another account attributes them to Semiramis, that great queen, whose name has come down from about 1200 B.C., and whose memory is more legendary than historical. One description of the famous gardens is as follows: They formed an area of nearly four acres in extent, rising in terraces, upon stone pillars supporting platforms of stone. These were covered with a layer of reeds mixed with bitumen, and upon these were laid bricks in cement. These were partly covered with sheets of lead, so as to prevent the moisture from flowing down the terraces, and then the soil was laid on.

The height of the structure was about 300 feet. On the top was a reservoir filled by water pumped up from the Euphrates, and around the sides on the terraces were many fountains. Groves and avenues of trees adorned the terraces, and there were many beautiful parterres of flowers. The gardens themselves were exceedingly beautiful, and

the surrounding country being level, from the top there was a fine view of the city of Babylon and the richly cultivated fields which surrounded it for many miles. What are believed to be the ruins of this remarkable structure are yet to be found near the ancient site of Babylon.

The Temple of Diana: Great was Diana of Ephesus. Diana was the Roman name of the goddess of chastity and motherhood. To the Greeks she was known as Artemis and to the Syrians as Asteroth. Her worship was performed by women only. Her temple at Ephesus was a structure measuring 425 by 220 feet, and its distinguishing characteristic was its 127 marble columns, each 60 feet high. In the temple there was a statue of the goddess, which tradition said fell down from Heaven. Its architectural magnificence must have been exceptionally great, seeing that it was given prominence above all other temples, some of which, from the descriptions preserved of them, would seem to have been the last word in such structures.

The Statue of Jupiter: This was a colossal figure of gold and ivory, made by the sculptor Phidias about 433 B.C. Phidias is accounted the greatest sculptor that ever lived, and this statue is his masterpiece.

The Mausoleum: This was the tomb of Mausolus, King of Caria, and was erected in his honor by his wife in 353 B.C. It stood upon a basement measuring 126 by 100 feet and 65 feet high. Upon this stood a colonnade 23 feet high, upon which there was a pyramid 23 feet high, on the apex of which stood colossal figures of Mausolus and his Queen. This building was in existence as late as the 12th Century of the Christian Era, and was probably destroyed by an earthquake. Many of its beautiful statues and carvings have been dug from the ground.

The Colossus of Rhodes: This was a statue of the god Apollo, erected at the mouth of the principal harbor on the Island of Rhodes, at one time the centre of the commerce of the Mediterranean. It was about 100 feet high, possibly somewhat more. It is supposed to have served as a beacon. Tradition says it was erected so as to baffle the entrance to the harbor and that ships passed under it. Hence the language which Shakespeare puts into the mouth of Brutus, who, describing Caesar, says:

"Ye gods, he doth bestride this world like a colossus, while we poor mortals creep beneath his legs to find ourselves dishonorable graves."

There does not appear to have been any good foundation for this tradition as to the position and size of the statue.

The Pharos of Alexandria was a lighthouse erected on an island off the Egyptian coast. It was 400 feet high and the fire that was kept burning on its top could be seen for forty miles out at sea. It was built by Ptolemy I. about 280 B.C., and it stood for sixteen centuries.

TALES FROM THE CLASSICS

The Story of the Cid

The Cid was the name given to Roderic Diaz di Bivar, a Castilian noble living in the 11th century, famous for his daring achievements against Christians and Moors. He was a Lord Champion and fought for his own ends, but at the same time displayed so much heroism, so much skill and forethought, never stooping to submission or even intercession, we do not wonder that he is honored as one of the national heroes of Spanish history. In the last article he saw we had served Sancho of Castile until the latter was killed and then as the head of the Castilian nobility put Alfonso, Sancho's brother under a severe examination before he would agree that he was fit to wear the crown of Spain. Justly incensed, the monarch, when he was assured of his position, exiled the haughty Castilian knight, and nothing daunted, the Cid went to the Moslem city of Saragosa in central Spain.

He was very warmly welcomed by the Arab chief, and given a command in the army. He and Montamin his chief marched against the Christian Catalans, defeated them in a great battle near Larida and took the Christian leader prisoner. Besides prisoners they took a large amount of booty and the grateful Montamin, gave gold and jewels in profusion to Roderic in return for his services.

The following year they fought against the Christians in Aragon, and once more the Moslems under Roderic were successful, and returning to Saragosa the champion was loaded with gifts.

Montamin at all events did not live long enough to suffer through the Cid's faithlessness. As long as this Arab chief lived Roderic continued to lead his army with success, even after he died Roderic commanded the army for the chief's son Mostain, fighting as occasion offered against Christians and Moors, and always managing to win for himself fresh glories and rich booty. So by this time he was a very rich knight indeed, and both on that account and for his really wonderful success in battle was become famous from one end of Spain to the other.

The Cid had two daughters about whom the Castilian minstrels wove many a pretty romance. One of them Christina, married the Infante of Navarre, and the other Maria became the countess of Ramon Berenguer III of Barcelona. This much we know for fact but there is a story which tells how the Cid gave his two daughters as brides to the king of Carrion and how these noble knights were no

sooner away from Roderic's power than they spurned the women they had professed to love and refused to wed them. The Cid's anger when he heard of this knew no bounds, and before Alfonso of Spain he called the nobles to account. To his very face the haughty lords dared to defy the champion, but the king took the Cid's part and it was arranged that three of Roderic's champions and the champions of the Lords of Carrion should fight the trouble out between them all the glory to the winners. Just as this decision was come at, messages were brought from the kingdom of Aragon and Navarre asking the hands of the two daughters in honorable marriage, and the two monarchs themselves soon after appeared to make their plea in person. King Alfonso gave his gracious consent, and peace was restored. And Ruy Diaz grasped his beard: "Thanks be to God," said he.

"Of part or lot in Carrion now are my daughters free; Now may I give them without shame wh'er their suitors be." And favored by the king himself Alfonso of Leon, Prosperous as the wooing of Navarre and Aragon. The brides of Elvira and Sol in splendor passed. Stately the former nuptials were but stately far the last.

Roderic succeeded in winning Valencia for himself through anything but fair play. He had been called to the assistance of Cadir who had been placed there as king, against the Valencians wish, and who was now in peril for his very life. Roderic promising Alfonso that he would act only for the advantage of Christendom and honor of Castile, and entering into an agreement with Mostain that the city should be his if Roderic were given all booty, he was admitted to the city. Here he imposed a tribute upon the Valencians in consideration of his support, and then hid him away to make trouble and demand booty somewhere else. It was during one of his absences that Alfonso, always suspicious, determined to lay siege to Valencia for himself.

Roderic, hearing that the king of Spain had done, made war upon the peaceful dominions of Najero and Calahorra. He surprised the husbandmen at work in the fields, the women cooking and spinning in the cottage. He spared no one. Charming little villages were burned to the ground and their inhabitants put to death.

The important city of Logrono was razed to the ground. Fearing what the Cid might take it into his head to do next, Alfonso raised the siege of Valencia and went north to stop the champion's ravages.

Then with his customary cunning Roderic returned to the neighborhood of Valencia. Having heard that Cadir, the king was dead, killed some say, at Roderic's instigation, the Cid set to work to capture the city for himself. He was aided in this as he had his own mercenaries within the walls. "The operations," says the chronicles "were carried on in the most ferocious fashion. Roderic burned his prisoners alive from day to day within the sight of the walls, or caused them to be torn to pieces by his dogs under the very eyes of their fellow-townsmen. After the capitulation the Moslem commander was burned alive. The Moslem inhabitants are treated with scant consideration, and the Cid, as might have been supposed, proclaimed himself sovereign of Valencia, independent of either Christian Alfonso, or Moorish Mostain, and at Valencia he lived and reigned until the day of his death, but five years afterwards in 1099."

"To judge the Cid," writes Wilberforce "even as we know him, according to any code of modern ethics, is supremely unreasonable. To be sure, even now, that we know him as he was, is supremely presumptuous. But that Roderic Diaz was a great man and a great leader of men a knight who would have shocked modern poets, and a free lance who would have laughed at modern heroes, we can have no manner of doubt. That he satisfied his contemporaries and himself, that he slew Moors and Christians as occasion required, with equal vigor and absolute impartiality; that he bearded the king of Leon in his Christian council, and that he coerced the king of Saragosa at the head of the Moslem army; that he rode the best horses and brandished the best blade in Spain; that his armies never wanted for valiant soldiers, nor his coffers for gold pieces; that he lived my Lord the Challenger, the terror of every foe, and that he died rich and respected in the noble city that had fallen of his knightly spear, of all this at least we are certain, and if the tale is displeasing to our refinement, we must be content to believe that it satisfied the aspirations of medieval Spain."

THE ROMAN EMPERORS.

Maximin, who was acclaimed emperor after the murder of Alexander Severus, was a native of Thrace. In stature he was a giant, his height being upwards of eight feet, but unlike most men of extraordinary size, he was active and athletic. About thirty-two years before he was called to the imperial office, the Emperor Severus was holding games to celebrate the birthday of his son Geta, he being at that time in Thrace. The people from the surrounding country came to witness the sports, and among them was a young, ill-clad barbarian, who pleaded to be allowed to try his strength against the soldiers. This was not to be permitted, because it was deemed ignoble for any Roman to pit his strength in personal contest of a friendly nature against a barbarian, so a number of stout camp-followers

were detailed to test the young fellow's prowess as a wrestler, of whom he threw sixteen in succession. Next day, when the emperor was about to set off upon a hard ride, Maximin ran beside him and kept up with him with ease. When the emperor had returned to the camp, he asked the youth if he was ready to wrestle again, and on his assenting, he was matched against picked men from the army, seven of whom he threw in succession. Severus thereupon directed that he should be enrolled on his bodyguard, and the youth thus set his foot upon the lowest rung of the ladder of power. He was soon promoted and at the time of the death of Caracalla had reached the position of Centurion. His tremendous strength was equalled by his valor, and both by the prudence with which he was able to disguise his natural ferocity. When Elagabalus became emperor, he withdrew from the court, but on the accession of Alexander Severus he rejoined the army. He was made tribune of the fourth legion, which he soon converted into the best disciplined force in the whole army. He became one of the most influential men in Rome. It is not quite certain that he had any part in the plot that led to the assassination of Alexander Severus, but he was ready enough to accept the imperial office.

Having attained the highest post at that time known to men, the savage mind of Maximin was ill at ease. He felt himself the inferior of the men over whom he had supreme power. He was seized with a desire to destroy every one whose presence might serve to remind him of his humble origin. He included in these not only those proud patricians upon whose pleasure he had often been compelled to wait in his younger days, but also those who had given him a helping hand to overcome his difficulties in fitting himself for his advancing fortunes. It was as much a crime in the eyes of this despot to have befriended him when he was in a humble station as it was to have despised him. His cruelty was unbounded. A certain Senator named Magnus was accustomed, rightly or wrongly, was never shown—of planning his murder. He was seized, condemned without trial and slain together with four thousand others, who were suspected of being in sympathy with his alleged plot. Hundreds of the leading men of Rome were led in chains behind chariots to the camp of this fierce creature for some imaginary offence and were banished, deprived of their property, tortured or slain outright, as suited Maximin's whim at the time. During the three years of his reign he never visited Rome, or even Italy, until just at the last. He drove from his presence every person of noble birth or elegant accomplishments, and surrounded himself with slaves and gladiators. For any one to display a knowledge of civil affairs was to incur his bitter enmity. He oppressed every part of the Empire. It was the useful practice of the provinces to accumulate money for the purpose of purchasing corn for the people, but Maximin ordered that all of this wealth should be sent to him to be used for his personal purposes.

Such gross tyranny was too terrible for some at least of the Roman people, even though the Senate had not the courage to protest against it. Rome and all Italy bowed under the yoke of the oppressor without a visible protest, although doubtless the iron of their degradation had entered deeply into the souls of the patricians, who lived in fear and trembling lest this dreaded barbarian should select some of their number as the victim of his unrestrained rage. A trifling incident occurred in Africa which precipitated a crisis. One of Maximin's lieutenants made certain demands upon the people of a city lying in the interior to the south of Carthage, which a number of the more opulent youths refused to comply with. Instead of yielding to the command they called upon a patrician named Gordianus to accept the imperial office and put himself at the head of a movement against Maximin. This after some hesitation Gordianus agreed to do.

Gordianus was at this time eighty years of age. He was a descendant of one of the most ancient and honorable families in Rome, the celebrated Gracchi being among his ancestors. He was of exemplary life and also possessed of great wealth. With him was associated in the imperial office his son, the two being proclaimed joint emperors. The new emperors set up their court at Carthage, and thus the Roman Empire witnessed the spectacle of two imperial courts, one maintained in Thrace by Maximin, where the practices of barbarism were indulged in, and the other at Carthage, where everything advanced in Roman civilization characterized the imperial household. When the Senate came to consider what course it should take between these rivals, it unanimously resolved that the Gordians should be recognized and Maximin was declared as a public enemy. This proved of very little benefit to the Gordians, for thirty-six days after their reign began the younger was slain in battle with one of Maximin's lieutenants, and his father committed suicide on learning of his fate. On hearing of their fate the Senate was in dismay, but urged by a Senator named Trajan, a descendant of the emperor of that name, it proceeded to elect two senators, named respectively Balbus and Maximus as joint emperors and directed them to prosecute war against Maximin. The populace were not satisfied and they demanded a third emperor, and accordingly a nephew of the younger Gordian was proclaimed Caesar.

Tailor—The raincoat suits you splendidly, sir. Makes you look ten years younger.
Customer—Good. Then you can send in the bill in 1921.—Filegenda Blatter.