

generations yet unborn. This, to my vision, is the true "Eternal Life," or, as *Zoe aionios* is better translated, "the life of the æons," "The Life of the Ages." All in us that is base, all that is cowardly, all that is untrue, falls by its own weight, decays by "the worm that dieth not," is consumed "by the fire that is not quenched."

What wonder that the righteous are described as "saved," and the unrighteous as "lost." The question of salvation becomes, not the selfish one, "shall I as an individual live after death in a state of happiness or misery?" but the nobler, unselfish one, "How much of all my work, my character, my influence, my *self* will become part of the progress of the race and of the history of the universe?"

All faiths, all views agree in this one grand, consoling thought, that every brave deed, every noble effort, is of itself immortal. That the good *cannot* die, and that every effort, however feeble or apparently unsuccessful, to make the world happier for our having lived in it, shall have its reward.*

Men foolishly think that the gods are born like as men are,
And have, too, a dress like their own, and their voice and their figure ;
But if oxen and lions had hands like ours, and fingers,
Then would horses, like unto horses, and oxen to oxen,
Paint and fashion their god-forms, and give to them bodies
Of like shape to their own, as they themselves too are fashioned.

— *Xenophanes*, B.C. 569.

In the plain of Memphis, the Egyptians had their great cemetery, where they cut deep holes, or vaults, into the sandstone bottom, after first removing the surface sand from the spot, and then, when they had deposited the dead, they threw three handfuls of sand into the grave, bidding the departed thrice "adieu," and they covered the hole with a slab of stone, leaving the surface sand to blow over it. This was the origin of the three handfuls, or three shovelfuls, of dirt being thrown into the graves of the departed.—*B. C. Jones*, "Lectures on Greek Mythology, etc."

In 1453, the capture of Constantinople by the Turks under Mahommed II. had scattered the learning of the Greeks among all the nations of the west. The universities were soon supplied with professors, who displayed the hitherto unexplored treasures of the language of Pericles and Demosthenes. Everywhere a spirit of enquiry began to reawaken, but limited as yet to subjects of philosophy and antiquity. Erasmus was alarmed at the state of feeling in 1516, and expressed his belief that, if those Grecian studies were pursued, the ancient deities would resume their sway.—*Menzies' Middle Ages*, page 286.

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