

taken to Italy, where he died in the early part of the year 1821. He welcomed death as a relief from his terrible bodily and mental suffering, and the despondent gloom which had settled over him. His death was mourned by all for he was kind and gentle, unselfish and obliging, a true friend and a forgiving enemy.

Laboring under the difficulties of low birth, lack of education, poor health, and financial embarrassment, Keats accomplished, before his early death, what no other poet, however great, has done in so short a time. He was one of the founders of that new school of poetry, of which Tennyson is the living representative. No poet before him had given to the technique of poetry as did Keats, though he did not sacrifice beauty of thought and noble sentiment to expression, but balanced them in such a way that each helped the other, thus forming truly artistic poetry. We echo the words of Lowell, who says, "In him a vigorous understanding developed itself with the divine faculty; thought emancipated itself from expression without becoming its tyrant; and music and meaning floated together, accordant as swan and shadow on the smooth element of his verse."

L. M. A.

WHAT SHALL WE MAKE OF LIFE?

"Whatsoever a man soweth that also shall he reap." That shall be gotten out of life which is put into it. All very true, you admit, yet, does the average person earnestly look beneath the surface of these words, and apply them to practical, every day life?

When we say that we shall get out of life just what we put into it, we mean exactly what we say. In the physical forces, in life, and everywhere in nature there is a law of compensation, by which payment is made for all that is received, "an eye for an eye" and "a tooth for a tooth." This law is based upon the principle of cause and effect. There is never an effect without a cause. If a certain effect is desired certain causes must be set to work to produce it. Prof. Drummond says, "This is not an accidental world but a methodical world; and the sooner people realize it the better." He uses the following illustration. A housekeeper desires a loaf of bread. She mixes certain ingredients together in the right proportions, puts them into the oven for a stated time, and the result is the loaf of bread. This is the compensation for her

work. She might have her materials and her oven, and, yet, if she does not perform any action on their behalf and bring them into the right conjunction with each other, she will not obtain the desired result.

Life may be compared to this bread-making process. Circumstances and environments, or the Non-Ego, and the Ego, are all stirred together and well mixed up; they are then put into the oven of our work, good or bad, as it may be, and the outcome at last is character. While circumstances have, without doubt, an importance influence upon the formation of our characters, still, the greater part rests with ourselves. Knowing this and thoroughly appreciating it, conscious that the success or failure of our life lies with us, shall we not by all means within our power, try to make it a success?

As we sow so shall we reap. Then what shall we make our harvest, and how must we sow? Take it all in all, this law of compensation is a very good thing, for it furnishes us the necessary basis upon which to work. A nation is not built in a day; no great work is accomplished in a short space of time. But no matter how long or how brief the time may be, without earnest, painstaking effort, rightly directed, the desired end cannot be accomplished. "Heaven helps those who help themselves," and people "learn to do by doing." By patience, perseverance, and industry, all obstacles can be surmounted. Genius, so called, has often been found to be "pure pluck" and honest effort on the part of a determined nature.

Suppose we wish to acquire health as a portion of our harvest. How shall we set about it? By constantly obeying Nature's laws. She amply revenges herself when they are broken. We cannot possess good health if we follow Nature part of the time, and the rest, expose ourselves to all sorts of detrimental influences.

Nowhere does the law of compensation manifest itself more clearly than in the pursuit of wealth. The most ignorant and stupid person knows that if he would have money he must work and save, and work and save. Wealth will not come to us and beg to be taken in, but will fight shy of man, and lead him, often, a long and weary chase. But when he once has it firmly in his grasp, he knows how to appreciate it, as he does all the good things of life that come after long search and patient waiting.

The complaint has often been made that most people do not know how to wait. I have often