Eros on the Ship of Life.

One of the most beautiful monuments that ever decked a tomb stands in the Campo Santo of Genoa, Italy, where it was erected by the sculptor Scanzi for the Carpaneto family. It represents the god of love hoisting the sail of his ship to cross the unknown sea of death and to reach a new land beyond, there to enjoy a renewed
life. The idea is at once modern and ancient, modern in so far as it preaches an immanent immortality, and ancient because it utilizes the mythology of pagan Greece, which attributes to Eros, the god of love, the power of descending into Hades and returning back to life. As the sun sets in western ocean and rises again on the next morn in the east, so all the gods of life and light,—Eros, Apollo, Dionysus, and their human incarnations, such men as Orpheus, Odysseus and others, pass on a fish, in a ship, or in an ark, over the
THE RESURRECTION OF CHRIST.
By Perugino. (Vatican.)
stormy sea through the realm of death and rise to new life, in the same way as nature is rejuvenated in spring. The legends of the Greek Adonis, the Phrygian Atys, the Syrian and Babylonian Tammuz possess all the same significance. They are Easter gods, they die but are quickened to new life, and their festivals were celebrated in a spirit of lamentation that is turned into rejoicing, since their destiny extends to mankind a promise of immortality.

Christian art conceives immortality as transcendent and extra-

![Early Christian Idea of the Resurrection](image)

mundane. It is represented as a resurrection of the body from the tomb, an idea which has found a basis in the doctrine of Christ's bodily resurrection. If the letter of the dogma has to be abandoned we can still uphold its spirit, for the truth remains that man's life does not end with death. His work lives on, his ideas do not die, and so his soul remains a living factor in the growing generation and will continue such to the end of the world.