

"Yes, and here is a letter that was brought up from the office for you, though I don't suppose you care to read it now!" exclaimed Hatley. "I'll lay it down here on the table."

Cradley could not restrain his impatience, but reached out for it, and tore it open with trembling hands.

What is that? The writing appears blurred. "Am able to pleasantly disappoint you; reverses tided over; am now on safe footing again." Can he believe his own eyesight?

"Leave me boys," he mutters; "I am afraid I need a little rest to restore my nerves," and alone, lying with his face turned towards the wall, he gradually brings his mind back to its ordinary state of equilibrium from which it had wandered for now almost a week.

Not such a bad feeling to celebrate Christmas with after all, to know that one is a football hero, and second, but by no means least, to know that one has safely passed a senior examination. At any rate, so thought Bob Cradley, as he sat at the family board two weeks later and called for a third piece of the rapidly vanishing turkey.

G. D.

OUR RELIGIOUS NATURE.

ALL men, wherever found, possess some form of philosophy or religion; this has been true as far as we can judge, since the founding of the human race. We find the lowest races of men in possession of the lowest ideal of religion, and the highest races believing in the most perfect ideal of religion. In all of the grades of belief presented, there is found to be present certain underlying beliefs, which depend for their existence upon innate tendencies of the human mind, or perhaps better; they but satisfy these same tendencies which exist. Certainly for these inborn beliefs or inclinations to believing, there is some primary cause. We are thus led to seek from whence come these feelings

of the existence of a Supreme Being—a Something over-ruling all. Since it appears from all that we can gather, that these same feelings existed within the first of our race, we will undoubtedly have its origin within ourselves, if we but find its origin in the first of our kind.

Man is so constituted, as to force himself to seek the society of men, and because of this constitution, when man finds himself alone, (which was the case with the first of our race) an indescribable feeling of isolation comes over him, and the desire for companionship shows itself a passion. This passion for companionship brings him into such a state of mind that he will seize upon anything which in any way, indicates the existence of a companion—some one with whom he may commune, with whom he may come in contact, be he visible or invisible. He sees nature in her varied creation about him, and believing that all things have had a beginning, he goes through creation to the Creator, whom he deems to be of infinite power, since the proof of the workings of an infinite mind are found on all sides; he deems further, that this same being is everywhere, as there is evidence of his work everywhere, which evidence he gains simply by observing the starry vault above him, and the planet beneath him. In this manner he builds up a belief, which perhaps is a frail one, but nevertheless, he is ready to grasp it firmly, since here he finds one with whom he can always commune; one whose fellowship is perfect. With any evidence of such a comforting belief being true, which is productive of naught but happiness; could we suppose man to throw it aside? No, and he naturally would transmit it in teachings to his descendants, that they too would always have a source of true fellowship. Such an origin of religious investigation of early religions shows to be entirely likely. In their forms of worship we see them striving to reach the Creator through those things which