Forgotten Among the Lilles. BY THE AUTHOR OF "CHRISTIAN SCHOOLAND SCHOOLARS."

2

"I fainted away abandoned; And amid the lilies forgotten Threw all my cares away." -[The Obscure Night, Stanza viii.

Through the dark night I wander on alone, And, as one blinded, grope my weary way, Without a lamp to shed its guiding ray; I wander on unseen, and seeing none, And caring to behold but only One.

I see not, yet my heart will give me light, And safer than the noonday sun will guide To where the Bridegroom waiteth for the Bride: Bride; So walking on in faith and not by sight, I cannot fear but He will guide me right.

O Darkness! thou hast beauties as the morn; The quiet pensive stars are all for thee; They veil their eyes what time the shadows

flee; And their bespangled mantle is withdrawn Before the rosy brightness of the dawn.

To Thee the night-flowers yield their sweet perfume, Thou hast Tby music, too, the gentle breeze And the low waving of the cedar trees, Whose giant branches through the dimness loom.

A mystic twilight, most unlike to gloom.

I wander on, scarce knowing how I dare Thus brave the terfors of the ionely night. Ah me' what stirs before my dazzled sight? From yonder turret in the dark-blue air I see a shadow as of waving hair! Art Thou, then, near? Oh, speak and let m

know! I see Thee, hear Thee not; is this thy hand? And dost Thou by the waving cedars stand And does the night-breeze on Thy forehead Wilt Theu depart? Oh, answerere I go!

And did He answer? Ask me not to say-I only know He left me, and I lie only know He left me, and I lie s one forgotten, yet who cannot die; nd here I found myself at break of day, orgotten 'mid the lilies by the way.

Forgotten mit wing to be forgot-It is a weary thing to be forgot-weary, inclancholy thing wing: A tearful, weary, melancholy thing To lie here like a bird with wounded w Yet there is something, though 1 know what, That makes me lie at rest, and love my lot.

Forgotten 'mid the lilles; for I feel Their gentle blossoms wave above my head; I breathe the magic perfume which they shed.

As though my bleeding wounds they fain would heal, And from my heart its aching sorrow steal.

A sad, sweet lot—I needs must call it sweet; My cares, like withered buds, I cast sside, And reck but little what may next betide; The days and years fly past on pinions fleet Amid these lilles crushed beneath His feet.

Forgotten and abandoned-yet withat Leaning my heart upon my only Lo Leaning my heart upon my only Love; Nay, raise me not, I do not care to move; Soon I shall hear His gentle footstep fail And lift my eyes, and answer to His call

Till then among the liles let me lie; See, I have cast my idle cares away; Howe'er it be, I am content to stay Until once more the Bridgroom passes by And hither turns His gracious, pitying eye

Blame not my folly, for I know full well My words can nought but idle babbli

seem, The madness of a fond and foolish dream; Bear with my folly, for the thoughts that swell This burning heart I cannot, dare not tell.

Know only this-I suffer. yet I rest; For all my cares and fears are cast av And more than this I know not how Forgotten though I be, I own it best, And 'mid the lities lie in perfect rest.

OUR YOUNG MEN.

lic.

The True Position of Catholics.

RELIGIOUS KNOWLEDGE SPECIALLY NECES-SARY-IMPORTANCE OF ENLIGHTENED FAITH.

The following sketch is the substance of

our puty taught us in the catechistic in all without religion of any kind, or in some The common duty of all Christians in all the nations is well understood and is easily form of religion hostile to his. I wish I could be certain that I exaggerate the the nations is well understood and is easily explained. To find it we have only to open the catechism, and turn to the second ques-tion of that little book, "Why did God make you ?" we have the plain but all-embracing answer, "To know Him, to love

sum up what has been said, I beg of you, in God's name to bear in mind that read-ing bad books, or even such as insinuate evil, is like tempting bad company. Each one is more or less marked by the Charlemagne, St. Louis, King of France, were all men of deep and abiding faith in Christianity; and no thoughtful men that have read history will deny their beneficial have read history will deny their beneficial influence on the ages in which they lived. Alfred and Edward were men of faith; and all of their countrymen honor them-selves by honoring their names. In science we find Copernicus, a priest, and society he cultivates. Your feet can scarcely come clean out of a street that is full of fifth; and your mind and soul will be more or less tarnished by commun-ing with the filthy sentiments of corrust Columbus, a laymar, advancing knowl-edge of the theoretic and practical order more than any men of their times. They whiters. On the other hand, when you read good books you hold converse with the saints and servants of God; you adopt were both men of strong taith, and ardent charity. Nero, Diocletian, Henry VIII., them as your companions; you give them a constant residence in the closet of your of England Elizabeth, his daughter, were a constant residence in the closet of your heart. You that are heads of families, and who happen to be present to night, I ask you to spend a little money, say five or ten dollars a year, in getting good books for your children. Rich men ought to spend a liberal sum in this holy work. They ought to distribute books occasion-ally among the poor of their own creed and among inquires after truth who be-long not to us. You will ask, why do I not insist, in this discourse, in a special manner, on special virtues, such as tem-perance, charity, reverence for parents and scoffers at God and religion--and neces-sarily untrue to their fellow-men. Rebels against God-no wonder they were murdeters of men. THE TRUE POSITION OF OUR CATHOLIC YOUNG MEN. I rejoice in speaking to-night to young men, most of whose forefathers received the Christian faith without staining their hands in the blood of its apostles.

In this they differ from all other nations. And they differ also in another respectthat having once received the Christian faith they have clung to it with more undying love, through storm and sunshine, than any other people. As a priceless treasure they received it; as a priceless treasure they have kept it. Permit me to indulge in the conviction that, having received our Apostles as angels from heaven, and having treated them as such through all changes of time, God has given us a great and glorious mission in these mod-ern times. That it is to build upon solid foundations the faith in His Son, and to extend it among the nations that were un-true to it or never received it. This is prayer, meditation and good reading con-stitutes the dews and rainfall without which your work, young men of America of the Catholic faith, and mostly of the Irish they wither and die. Nothing can be conceived more dreary

race. Yon are never in your true position among your fellow-citizens except when you are among them as good Catholicsand hopeless from the Catholic stand-point than to see our youth of either sex embark upon the sea of life without any honest and true to the convictions in which you were baptized and brought up. knowledge of their religion. Young Catholic men of America, be firm in ENLIGHTENED FAITH NECESSARY. The second consideration to which your attention is called is to the necessity of an faith, fervent in charity, strong in Christ-ian knowledge, so that your light may shine upon those who are in the darkness

SIN MEETS HIS FATE.

other protection save the insignia of his peaceful calling, which he wore, and the

green branch, in token of peace, in front of the Arckbishop as he moved between

enlightened faith-or faith united to knowledge. In truth, a living faith, supof spiritual death .- Catholic Standard. ported by good works, constantly tends to advance all those who profess it in the ARCHBISHOP AFFRE-HIS ASSAS. knowledge of its motives. Nowhere in

the world is there more need of knowledge connected with faith than in this land The following account of the horrible connected with faith than in this fand. Nowhere is knowledge of all kinds, good and bad, more ardently sought. Nowhere is it so true that "knowledge is power" as it is in the land we live in. The absolute necessity, therefore, of Christian knowl-edge among believers in the Christian faith in this part of the world, is manifest. If the Catholic religion is overrup by its the Catholic religion is overrun by its enemies, it will be the direct result of ig-norance on the part of Catholics. No norance on the part of Catholics. No enemy is so much to be feared. And I ell you that, in my experience of twenty. five years as a priest in many parts of this country, I have witnessed sad shipwrecks of faith and morals attributable in the first place to this cause alone. A Cathofor instance, is thrown among those who know nothing about his faith except what is not true; he hears sentiments constantly expressed deeply marked by the errors of early prejudice ; he listens-can

make no reply; and by degrees his faith grows cold. Or it may happen that he marries into society of this kind; he takes no pains at all to acquire an accurate, or even a moderate knowledge of his religion-of its history, or of the charges levied a sermon preached at a recent mission by a Dominican Father: oUR DUTY TAUGHT US IN THE CATECHISM. they grow up, in all probability, either every opportunity of knowing the facts and who join me in declaring that cases of this kind in America may be counted by

Him, to serve Him in this world." This the hundred thousand. brief definition of man's whole duty on RELIGIOUS KNOWLEDGE SPECIALLY NECESSearth is complete. Its application to var-ious circumstances and states of life will ARY. Here, then, is the great duty of Cathoof and even deman differen all things Thus, the manner in which the a knowledge of their religion, and, as far child serves God is different from the man-ner in which his father serves Him; the to others. My meaning is not that they ner in which his father serves Him; the duty of the servant is different from that become officious or restless to make proselytes ; but that they shall be ever ready to of his master : the religious state is differ repel with firmness and good temper all ent from the state of those living in the world ; and so of the rest. attacks made upon their religion. Also THE YOUNG MEN SOON TO TAKE THE PLACE that when they fall in with well-disposed persons inquiring for truth and tossed about by the waves of uncertainty and constant change, they will be able to point OF THE OLD. The peculiar duties and special mission of Catholic young men in America is the subject upon which you expect to hear me out to them the guiding star of Catholic truth. Which of you is unable to spend to-night. It is a most momentous subject. It is one in which the deepest feelings of good book? "The Following of Christ," the writings of St. Francis de Sales, the New my heart are enlisted. For, if the title of the priest is entirely given to the pre-servation and extension of the Catholic Testament are a gold mine of true pro-gress in virtue and knowledge to those who servation and extension of the Cathonic faith by means of preaching and the administration of the sacraments of the practice reading them. A great variety of most excertent works, by which we are enabled to answer any and all objections Church, his heart and mind must surely be deeply interested in the perpetuation of the cause to which he has given his life. Now, it is plain that when we of an older to our holy religion, and published in this our day. The printing press itself is an generation are called to our account, you invention of Catholic times, having come that are younger are expected to defend, into use in 1450; and it is the duty of all preserve and cherish the prizeless gift of Catholic faith. Here is indeed a great and mighty work! A work demanding your Catholics to turn it to the best account in defending and propagating their doctrines. Truth is surely stronger than error; and it is cowardice of the lowest order not to make an honest effort with the weapons earnest attention, THE GIFTS OF FAITH AND KNOWLEDGE. In presence of this work we will consider at hand to resist the powers of darkness. You that have leisure and some means are bound before God to use your superior ad-vantages on the side of truth. What can together its two essential elements-the gift of faith, mainly, and the gift of gift of faith, mainly, and the gift of knowledge. **Construction** wantages on the side of truth. What can "Faith," St. Paul tells us, "is the sub-stance of things to be hoped for; the evi-dence (or proof) of things that appear not." Again he says: "Without faith it is impossible to please God." Without follow and the side of truth. What can be so discouraging as to see wealthy Cath-olics, when they take a notion to orna-ment their houses with hbraries, deliber-ately fill them with books in the reading of which there is danger to faith and morof which there is danger to faith and mer-als, and in which there are often found positive attacks upon their religion ? To support such literature is to work directly into the hands of the devil. It is tacitly faith, a man is not a man, properly speaking. The works of creation round about us speak to our hearts in accents not to be nderstood of the great Creator and of His divine intelligence. It is only the fool who can say in his heart, "There is to deny one's faith. Do you not know dry too quick nor too slowly. Even after that there are those yet living who were it has reached the factory the utmost fool who can say in his heart, There is that there are those we hind who were in his reached the factory the danse in the factory the danse in the factory the danse is that there are those we hind who were in his reached the factory the danse is the foundation is required. The born in the times when it was a high crime delicacy of manipulation is required. The able by English law—for Catholics or there is too much moisture in the air when it is pressed it will mould, and the set of the mould are the set of the mould are the set of the mould be the set of same apostle, "my preaching were in vain." Faith in Christ is the level by which mankind has been elevated from the mire and misery of sin in the modern and sword and human malice, will we were in at all? Now that our chains are broken, of our fathers has triumphed over the and sword and human malice, will we is the oven it will turn crisp, and will nip the mire and misery of sin in the modern world. Ask the history of the last eigh-teen hundred years whose are the greatest and best names it hassaved from oblivion History will answer that they were men and women of faith, every one. On the other hand, who most disgraced the name and character of men? Those who either pretended not to have faith or were un-true to its teachings. Examples of both are abundant. Theodosius, Justinian,

NATURAL RELIGION. Will a Simple Theism Satisfy the Hearts of Men?

Catholic Columbian. More than half a century ago Felix de Camennais published his famous treatise in which he contended that the malady under which the age suffered was indiffer-ence. Christianity, he said, has been in the world for eighteen hundred years— eighteen hundred years eighteen hundred years of combat and of triumph-and now at last it is under going the same fate which its Founder under went at the beginning. Cited, so to speak, not before a Roman Proconsul, but before the entire human race, it is asked, "Art thou a King? Is it true, as they accuse thou a King? Is it true, as they accuse Thee, that Thou pretendest to reign over us?" "Yourselves have said it," the relig-ion of Jesus Christ replies: "Yes I am King; I reign over intellects, in enlighten-ing them; over hearts, in regulating their movements—even to their desires; I reign over society by the benefits which I confer upon it. The world was buried in the darkness of error. I am come to bring it

Now during the fifty years and more that have passed away since these words were writter, a change has come over the attitude of the public mind with regard to Christianity. Whatever may be alleged acainst the world, Christianity. Whatever may be alleged against the world, INDIFFERENCE WITH REGARD TO RELIGION, sible to join oneself, that

cannot be urged. The enemies of the THE ETERNAL HAS BEEN REVEALED TO US Cross of Christ show no symptom of indif. in One who has been made Flesh and either. Nor, on the other hand, are pro-fessed Christians—even those external to the true Church—any longer open to the reproach which in the last century and in the early part of the present was urged against them, with only too much reason, of resting content with mere profession. s late date: Archbishop Affre was assasi-nated Jupe 22, 1848, by an insurgent named Laforce, who was a cabin et-maker living in faubourg Saint Antoine. La-force, it appears, stationed himself in the garret of a house known as the singe vort, from the window of which he fired, while be kept himself free from observation On the superbalance of the superbalance of

UNDECIDED; who are looking out, with greater or less steadiness and intensity of gaze, for some firm foundation of faith some supersonal which you think you know."

Last week the daily papers announced that we have an aristocracy among us. So far, outside of the multitudinous descendents of the Mayflower passengers, the nu-merous great-great-grandchildren of Poca-

Prelate repaired to the faubourg Saint Autoine, the stronghold of the insurgents. On his appearance between the two hostile parties at place de la Bastile, the firing was suspended, and the holy Prelate calmly and courageously proceeded in the direction of the barricades without any other protection save the insignia of his hontas, and the mysterious pre-eminence which, having been born in Baltimore, gives to certain favored persons the comgives to certain tavorea persons the com-ponents of American aristocracy, were un-known. Cincinnati, putting its faith in hogs and music, has of late held that there is no blood in Chicago ; and Chicago, with peaceful calling, which he wore, and the be so, and if we view with anxiety and presence of a young man who bore a misgiving those external to the Church superb disdain, has not denied the right of who hold fast to these fragments of divine truth which their several sects have pre-served outside the pale of Catholic unity, butchers to judge of blood. San Francisco has boasted of first families which would the two lines composed of the soldiers and the insurgents. Lifting aloft his pectoral cross, the Archbishop had just commenced to address the beligerents, when Laforce tired, and the Archbishop fell. He was at what must our feelings be about men, not perhaps of less good will, but of more ac-curately logical minds, who, following out the doubts that the systems in which they have been brought up invite, have drifted into scepticism about the Christian revela-tion, into faint possible Theism ? Pitiable indeed is their case. The natural resultion once carried to the hospital Quinze Vinges, where he expired two days afterwards a martyr of charity, as declared by the un-animous voice of the National Assembly.

A lew years after the murder, Laforce, accompanied by his son, then 18 years of age, fled from France and journeyed to C difornia, where in a remote mining district, he sought to hide himself and his conscience from Almighty God. But "vengeance is mine, saith the Lord, and I Will rence it is that we are disposed to he will repay," and although the guilty man, keenly interested in such a work as Mr. who had imbrued his hands in the blood Seeley's recently published book on "NATURAL RELIGION," of the innocent, had fled far from the

DEC. 1, 1882

face. To us it seems an irrefragable posi-tion that religion is an integral part of man's nature; and equally irrefragable does the position appear that religion, m any intelligible sense, must mean a look-ing up to something higher than sense or reason supply. Religion of some sort who has so successfully represented the British Government. A gentleman who has corresponded with "dear Lord Gran-ville" ought to have an ancestor all to reason supply. Religion of some sort man must have. Will mere Theism of the natural order content him? Is there man must have. Will mere Theism of the natural order content him? Is there not a strong a priori probability of a revelation, "founded on our sense, on the one hand, of the infinite goodness of God, and on the other on our extreme misery and need?" That the mere natural religion of which the author of *Ecco*Homo discourses in his new volume will not satisfy the cravings of man's nature he apparently allows. "We may well be try in to doubt," he writes, "whether the known and the natural can suffice for humon life. No sooner do we try to think so than Pessimism rears its head. The more our thoughts widen and deepen as the universe grows upon us, and we become accustomed to boundless space nad time, the more petrifying is the contrast of our own insignificance, the more contemptible become the pettiness, it shortness, fragility of the individual life. I am raise the individual life. The more intolerable the more we have nore intolerable the more were accustomed to boundless space and time, the more petrifying is the contrast of our own insignificance, the more contemptible become the pettiness, it shortness, fragility of the individual life. I amal paralysis creep upon us. A moral paralysis creep upon us.
I af be becomes more intolerable the more were the individual life. I amal time, the more intolerable the more were the and the more wer himself. Let a Colonial Governor, a red-hot Tory, be reserved for "dear L rd Granville's friend." The rest of the anceshow the solution of all virtue, such as tem-perance, charity, reverence for parents and others! First: These subjects would each require a special lecture; secondly, faith sustained by the love of God and of our neighbor and by true Christian knowledge is the foundation of all virtue. The vari-ous religious Orders in the Church, and the beautiful variety of religious societies established among the laity are like flowers growing together in the same garden. Without the garden of these societies; charity is the sunlight that makes them spring forth; and priver, meditation and good reading corn stitutes the dews and rainfall withoutwhich that have passed away since these words

man despises a snob as much as another snob. Thackeray dearly loved a lord, though he hated himself for doing so. Then why should intense Americans, too much occupied with the making of money to think of their "forbears," rage agains the little clique which, like the tailors of Tooley street, makes an aristocracy for this continent? It does not harm any one. Cross of Christ show no symptom of indif-ference in France, in Italy, in Germany, nor, for the matter of that, in this country either. Nor, on the other hand, are pro-fessed Christians—even those external is hidden from the eyes of this gifted and the true Church—any longer open to the Can we not cherish a Pocahontas or a

ancestors, and naturally he picks out the best of them. No American will be fool-ish enough to take an ordinary ancestor, learned man. And if we may without of-fence indicate the cause which obscures if he have the money to buy a gallery of antique worthies in Rubens hats and Vanhis spiritual vision, we would say it is his preference for intellectual and moral exdyke collars. Let the New Englander have Miles Standish in peace, the Virgin-ian swear by his "Colonial Governors," ellence: his blindness to the supremacy etc. "Kind hearts are more than coronets. And simple faith than Norman blood." Many nobles have come over in the steer-

age, the Cross their insignia and their patent of nobility the heritage of the Faith. Good lives and clean hearts, honest ways and industrious hands first-then fellowcitizens, if you like, fix on any ancestor WHO'S WHO ?

New York Freeman's Journal.

in the collection, adopt your crest, and amuse yourself and others. The country can stand it, though the "Argus-eyed" newspapers may call it an indication of Cæsarism

A BEAUTIFUL INCIDENT.

A youth recently ran away from the galleys of Toulouse. He was strong and vigorous, and soon made his way across the country and escaped pursuit. He ar-rived next morning before a cottage in an open field, and stopped to get something to eat, and get refuge while he reposed a little. But he found the inmates of the cottage in the greatest distress. Four little children sat trembling in the corner; their mother sat weeping and tearing her hair; and the father was walking the be larger to day if the Vigilantes had not floor in agony. The galley-slave asked what was the matter, and the father re-plied that they were that morning to be turned out of doors, because they could

not pay their rent. "You see me driven to despair," said the father; "my wife and my children without food or shelter, and I without means to provide them." The convict listened to his tale with

tears of sympathy, and said: "I will give you the means. I have DEC. 1, 1882.

For The Pilot. The Unhappy One. BY JOHN BOYLE O'REILLEY.

"He is false to the heart!" she said, s lipped; "he is all untruth, He promises fair as a tree in blossom He pron then The fruit is rotten ere ripe. Tears, pr and youth, All withered and wasted! and still-this falsest of men!"

this falsest of men!"
Comfort? There is no comfort whe soul sees pain like a sun:
It is better to stare at the blinding triat blind, one wee is done.
We cling to a coward hope when hop the seed of the pain:
If we tear out the roots of the grief, never torment again, Ay, even if part of our life is lost, an deep-lald nerves:
That carry all joy to the heart are woo or killed by this kinks in the bone only half-death that serves;
And a life with a cureless pain is only life.

But why unhealed must the spirit e There are drugs for the body's de Have we wholly lived for the lower li there never a balm for the soul? O, Night, cry out for the healer of w the priest-physician cry. With the pouring oil for the bleeding for the lives that may not die!

"He is false to the heart!" she moaned 1 love him and cannot hate!" Then bitterly, fiercely—"What have my God! for such a fate?" "Poor heart!" said the Teachers; "for and thy sorrow the daily p

and thy sorrow the daily p speak.
 Thy grief, tha dim and weak.
 In the heart of my garden I planted a had cheen d nod the noblest shoot:
 It was short of my garden I planted a had cheen d not ended, and hor ed out for the future's precious I the years of its youth flew past, and on a spreading tree
 In line red with maiden blossor smiled they con their color and I knew I maide chosen well;
 Ind I smiled at the death that was of life as the beautiful petals for the loss of the sum of the spread on, by the withered program.

langued on, by tableded no tend eye: The blossoms had shielded no tend but cradled a barren lie: Before me it lay, the mystery, —the the promise, the stone: The tree that should give good fruit —the cause unseen, unknown.

But I said: Next year it shall burg parts shall be faithfully done; My love shall be doubled—I trust for its beautiful strength alone. But tenderness failed and loving c the chalice of faith was dried When the next Spring blossoms had their promise—smiled at the s lied:

their promise-smiled at the lied: The heart of the petals was withere Then, for duty, I trusted again For who shall stand if God should the twice-told failures of men Unloving i tended, with care incre never a song or smile; For duty is love that is dead, bu from the grave for awhile.

The third year came with the swe leaves: I could not fear or don But the petals smiled at the sun i and the curse in my blood lea "This corpse." I cried, "that has the curth, let it hence to the

the earth, let it hence to the torn?" That moment of wrath beheld its while to me was a life-truth 1 The straight young trunk at my prone: I benet to scan the core, And there read the pitial secret sapling bore Thro' the heart of the pitial secret A gnawing worm, a hideous fear life thad tortured lay Accursed and lost for the cruel of nestled its reast within— Ah me, poor heart had I known had cut out the eding sin, And saved the life that was all an as faithful as it seemed."

as infentiu as he rose, the uni-one who had slept and drear Her face was radiant with insig-true! It is true!" she said: "And my love shall not die, like tiful tree, till the hidden pai

A CONVERT'S EXPERI

The Misapprehensions Whi Protestants out of the Many of Them Sincere h formed-Some Points on W Might Readily) be Disillusio

> To the Editor of The Catholic It is barely seven years sind a Catholic. God, in His go given me a great thirst to help are groping in the darkness floundered for over fifty years. layman, my field is very lin continually pray it may be en the meantime, in my eager de portunities, there is danger at o much.



haunts of men, he still could not escape the about which every one just now is talking deternal vigilance of the All seeing eye of God. The murderer labored in the mines ago that this eloquent and thoughtful person gave to the world his *Ecce Homo*—the son gave to the world his *Ecce Homo*—the attempt, as we were told in the preface, of one "dissatisfied with the current con-turned to the faubourg Saint Antoine"

said that his father had amassed consider-able gold in the mines of California, but that upon his journey toward San Francisco, where he intended to embark for France, he was waylaid, robbed and murdered, and that his corpse was devoured by animals. The son added: "It was a by animals. The son added: "It was a punishment from God to average the death of Archbishop Affre." Two months afterwards the son lost his reason, was conveyed to an insane asylum, and subsequently died there.

Young men, and middle aged ones, suf-fering from nervous debility and kindred may feel towards him—formed from it so Weaknesses, send three stamps for Part VII. of Dime Series Books. Address WORLD'S DISPENSARY MEDICAL ASSOCIAupon him the chair of modern history at one of our great national universit-ies. And now the author of Ecce Homo TION, Buffalo, N. Y. comes before the world and propounds

Most people suppose that the manufacthe inquiry whether natural religion-by ture of tobacco consists merely of taking the leaf and pressing it into the plugs. The fact is, however, that the process is a which he apparently means mere THEISM OF THE NATURAL ORDER, and that in its most attenuated and shadowy shape, will content mankind. It is a strange book, and sad as strange. The most careful and sympathetic of its critics appear to be unable to agree whether its author's aim is to recommend or discredit the natural religion of which he writes; the natural religion of which he writes; whether his irony and paradoxes are the preface to affirmation or denial. Indeed he himself recognizes the probability that "to many if not most of those who feel the

need of religion," and who, as he allows, from the great mass of mankind, "all that has been offered in this book will at first seem offered in derision." For ourselves

just escaped from the galleys. Whosoeve brings back an escaped prisoner is entitled to a reward of fifty france. How much does the rent amount to ?"

remained—their immediate ancestors hav-ing been translated to another world—to remained—their immediate ancestors hav-ing been translated to another world—to buy family portraits at the auction rooms; and to persons of limited means old spin-ning wheels have been sold, to serve as an evidence of Mayflower descent. It is sin-gular that of the many families whose "Beak"."

"No, never!" exclaimed the astonished listener. "My children should die a thou-American founders "worked their passage," none have cared to produce the time-mel lowed documents that gave their venerasand times before I would do so base a "freedom." ted progenitors their ' These thing.

His biography from point to point," and would be quite as conclusive evidences of "to accept those conclusions about Him which the facts weighed critically appear proudly exhibited. The generous man insisted, and declared at last that he would give himself up if the father did not consent to take him. which the facts weighed critically appear to warrant." The reception which that remarkable book met with from religious-ty-minded men was notable. Few of any school of theological thought doubted its remarkable book met with from religious-to know who's who, will be content to hear that the question has been settled by the convention of the Aryan Order of Everybody was surprised to see that a Everybody was surprised to see that a little man like the father had been able to good faith or denied its importance. The America, which met recently in Baltimore. capture such a strong young fellow; but the proof was before them. The fifty francs were paid and the pris-

oner sent back to the galleys. But after he was gone the father asked a private was accompanied by saddeling relections touching the phase of thought which it tariff, to the proud possess of the lone represented. The foremost of English statesmen—a man whose earnest personal religion is unquestionable, however we may feel towards him—formed from it so good an opinion of the author as to bestow mean who have stooped to the folly of may feel towards him—formed from it so good an opinion of the author as to bestow mean who have stooped to the folly of may feel towards him—formed from it so good an opinion of the author as to bestow to the was gone the father asked a private been snubbed. Our aristocracy is the pre-rogative of the male line. It is confined, mediately to the minister of justice, begaccording to the decision of the Aryan Order of America, to the male descend-ants from the Colonial Governors, Gener-als, and Chief Justices; the male descendging the noble young prisoner's release The minister examined into the affair and finding it was a comparatively small offence which had condemned the young ants of the signers of the Declaration of Independence, the male descendants of the Order of the Cincinnati, Revolutionary his release. man to the galleys, and that he had already served out half his term, ordered

Answer to Many Correspondents.

field officers; resident European nobility. The line has been drawn at last. To be In reply to numerous inquiries from our readers, concerning the wonderful qualities of the Great German Remedy, sure, there is no mention of the descend ants of the Irish kings, but we can put St. Jacobs Oil,-mentioned in our last issue,-we would inform them that the article may be obtained from our retail druggists, or by their aid. Ask for St. he has only to seize on his particular field officer and work up a pedigree. Thus, a great American aristocracy will be formed obs Oil, and if the dealer does not keep t in stock, he will be able to procure it i as boundless as our own prairies, and as broad as it is long. • Every man his own a few days from the wholesale houses. We understand there is existing an immense demand for the remedy, which is not so aristocrat is a motto which each American citizen ought to imprint on his heart, or very surprising when it is considered what it is daily accomplishing in the way of reinside of his hat-band. Thanks to the Aryan Order of America, the proud des-cendants of the Mayflower invaders, the lief and cures, bordering, in some instances, on the miraculous.

boastful sons of the prolific Pochontrs, the modest children of the Irish kings, and M. Sheehan, of Oscoda, Mich., writes the blue-blooded people, grandfathers un-known, who conclude to look back with 'I have used Dr. Thomas' Eclectric Oil on horses for different diseases, and found it reverence on Benedict Arnold, or any other to be just as you recommended. It has THE GREAT ISSUE which it is being imperiously called to ity of the effete monarchies with the true the best oil for horses I ever used.

Judging from my own ex we can only remove one or 1 many prejudices, from a Prote against the Church, we to a ce undermine his own faith, for so much he has been misinform from whom he received his struction ; when naturally, if sincerity in him, he will inv light thus given him, and inv

Argument is seldom or e unless there is a desire for lig submit to a Protestant book tion, he immediately places h defensive, and the pride of will prevent all light coming same when any priest may a To effect a lodgment, how therefore very important, and quently done by the most and a layman can often acc his superior might fail to do Those who have been bro

youth in the Church, have no keen an appreciation of th keen an appreciation of tr which Protestants are shrow who have been in a like poo-many of them are perfec-what they do, but from in have been taught, if no Church, at least to have a dr are at like to it and as their Church, at least to have a di-appertains to it, and as thei ted instructors, blind as t unable to help them out of there seems but little hope cept by the prayers and goo Catholics. If the latter would duties, Protestantism would anished guished.

guished. Pardon me, my good Sir so much of your time, bu so dear to me that a safety times absolutely necessary. Respectfull

Respectful [Our correspondent send ing copy of a letter addres by a gentleman, still outs We recommend to the w sincere inquirers similarl two little books that w them. These are Bisho "What Catholics Do No