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THE ULTIMATE RELIGION. Jesus Christ is not a Myth nor a Symbol.

The following is the address de-livered by Right Rev. Bishop Keane, Rector of the Catholic University of America, at the closing session of the

Parliament of Religions on Wednesday evening, Sept. 27. At the close of our Parliament of Religions it is our duty to look back and ee what it has taught us, to look for-

ward and see to what it points. These days will always be to us a memory of sweetness. Sweet, indeed, it has been for God's long separated children to meet at last for those whom the haps and mishaps of human life have put so far apart, and whom the foolishness of the human heart has so often arrayed in hostility, here to clasp hands in friendship and in brotherhood, in the presence of the blessed and loving Father of us all—sweet to see and feel that it is an awful wrong for religion, which is of the Lord of love, to inspire hatred, which is of the evil one-sweet to tie again the bonds of affection broken since the days of Babel, and to taste "how good and how sweet a thing it is for brethren to

In the first place, while listening to utterances which we could not but approve and applaud, though coming from sources so diverse, we have had practical experimental evidence of the old saying that there is truth in all religions. And the reason is manifest. It is because

THE HUMAN FAMILY STARTED FROM

UNITY- * from one divided treasury of primitive truth—and when the separations and wanderings came they carried with them what they could of the treasure. No wonder that we all recognize the common possession of the olden truth when we come together at last. And as it is with the long-divided children of the family of Noah, so also it is with the too long separated children of the Church of Christ. Then we have heard repeated and

multifarious, yet concordant definitions of what religion really is. Viewed in all its aspects, we have seen how true is the old definition that religion means the union of man with God. This, we have seen, is the great goal toward which all aim, whether walking in the fullness of the light or groping in the dimness of the twilight. And therefore we have seen how true

it is that religion is a reality back of all religions. Religions are orderly or disorderly systems for the attainment of that great end, the union of man with God. Any system not having that for its aim may be a philosophy,

but cannot be a religion. And, therefore, again, we have clearly recognized that religion, in itself and in the system for its attainment, necessarily implies two sides-two constitutive elements-the human and the divine, man's side to God's side, in the union and in the way or means to it. The human side of it the craving, the need, the aspiration-is, as here testified, universal among men. And this is a demonstration that the Author of our nature is not wanting as to His side : that the essential religiousness of man is not a mean ingless trick of nature ; that the crav ing is not a Tantulus in man's heart meant only for his delusion and torture. This parliament has thus been

A WEIGHTY BLOW TO ATHEISM, to deism, to antagonism, to natural-ism, to mere humanism. While the utterances of these various philoso-

THE CATHOLIC RECORD.

side, adequate provision for the deal-ings of God with the individual soul; on the other, provision for the order, the harmony, the unity, which is always a characteristic of the works of God, and which is equally the aim of wisdom in human things, for "order

if it may be truly alleged that there have been times when solidarity pressed too heavily on individualism, at present the tendency is to an ex-treme of individualism, threatening to fill the world more and more with re-ligious confusion and distract the minds of men with religious contradic

But on what basis, what method, is religious unity to be attained or ap-proached? Is it to be by a process of synthesis? Is it to be by laying aside all disputed elements, no matter how manifestly true and beautiful and useful, so as to reach at last the simplest form of religious assertion, the protoplasm of the religious organism? Or, on the contrary, is it to be by the acceptance of all that is manifestly true, and good, and useful, of all that is manifestly from the heart of God as well as from the heart of humanity, so as to attain to the developed and perfected organism of religion? To an-swer this momentous question wisely

edge, we are, and must be, willing to go down to the level of uninformed or imperfectly informed minds ; not, how-ever, to make that the intellectual level of all, but in order that from that low level we may lead up to the higher and higher levels which knowledge has reached. In like manner as to civilization, we are willing to meet the barbarian or the savage on his own level, not in order to assimilate our condition to his, but in order TO LEAD HIM UP TO BETTER CONDI-

TIONS.

down to the study of the protoplasm and of the cell, but only in order that we may trace the process of differentia-tion, of accretion, of development by which higher and higher forms of organization lead to the highest.

to what result gradual development will lead us.

all the principal religions of the world has demonstrated that the only worthy and admissable idea of God is that of monothe-ism. It has shown that polytheism in all its forms is only a rude degeneration. It has proved that pantheism in all its modifications, obliterating as it does the personality both of God and of man, is no religion at all, and there-fore inadmissable as such. That it cannot be even admitted as a philosophy since its very first postulates are metaphysical contradictions. Hence, the basis of all religion is the belief in

that humanity repudiates the gods of the Epicureans, who were so taken up with their own enjoyment that they had no thought for poor man, and noth-ing to say to him for his instruction and no care to bestow on him for his welfare. It has shown that the god of agnosticism is only the god of the Epicureans dressed up in modern garb and that he cares nothing for humanity, but leaves it in the dark ; humanity cares nothing for him and is willing to leave him to his unknowableness. As the first step in the solid

soul, the sublimest individualism the It is, perhaps, needless to add that on his discoverers' turning their backs the suicide became very much alive, and evinced a pressing anxiety to reach his hotel in safety and unobserved.

THE KNOWNOTHINGS.

The Rocky Mountain News, of Denver, Colorado (not a Catholic paper), handles the A. P. A. fanatics without gloves. In its issue of October 1st it

On last Decoration Day in Denver an elevating and patriotic sight was witnessed in Denver. Its grand old survivors of the war had marched in heat and dust to pay their annual floral tribute of reverence for their dead comrades memories, and at its close they assembled in one of Denver's great Protestant churches to listen to a glowing tribute to the patriot dead from a Catholic priest. There grouped around the altar of God were Methodist Presbyterian, Congregationalist and Catholic pastors of Denver's human flocks, and before them were a thou sand battle-scared and whitened veter ans of the war, all listening with glistening eyes and absorbed attention to the pathos and eloquence of the priest in his discourse about their dead companions and our glorious country—its liberties and its parriols. This was generous, liberal, broad, patriotic and enlightened Denver. All there felt nearer akin from contact with their fellow-man.

Recall another picture—a meeting in the halls of the Λ . P. Λ . There are scheming politicians; dark-minded and man-hating men; conspirators against the public peace; monstrous liars seeking to inflame some plastic minds. Their talk is against their fellow citizens—among the best in the land. How to drive them from public life ; how to enkindle hate and pa sion how to guard against the aged Pope and his assassin minions. And what is the object? To get the few the offices and to divide the Mapes in the great patriotic parties of the country so that the moneyed power can work their will-securing power through the mad diversion of their victims. Ninetenths of the members are decoyed. The other tenth laugh in secret at their silly dupes, and gloat over the fat rewards they receive and the pande-monium they arouse Men of Colorado, as you are men and

patriots, abandon this conspirators nest and resume the garb of true Americans.

The Home in Danger.

In an article entitled "The Child hood of Jesus, "by the Rev. Henry Van Dyke, in the current number of Harper's Magazine, occurs this notable passage : The perfect manhood of Him whom

all Christendom adores as the Son of God was matured and molded in the tender shelter of the home It was there that He felt the influences of truth and grace. To that source we may trace some of the noblest qual-ities of His human character. And And yet, if there is anything which Christendom appears to be in danger of los ing, it is the possibility of such a home ing, it is the possibility of such a home as that in which Jesus grew to the measure of the stature of the fullness of Christ. The false and cruel conditions of industrial com-petition, and the morbid over-growth of great cities, where human lives are crowded together to the point of charged and measured for the point of physical and moral suffocation, have raised an enormous barrier between great masses of mankind and the home which their natural instincts desire age and charity, yet its whole meaning and moral has been to the contrary. The whole drift of its practical conclu-sion has been that man and the world mania of publicity, by the insane rivalries of wealth-to keep their rev of being carried away by the current erence for the pure and lowly deals of and if not saved then and there he would be torn to pieces by the wheel, domestic life. A new aristocracy is formed, which lives in mammoth hotels : meeting with a certain and cruel death. formed, which it was in manneed as it is and a new democracy, which exists in origantic tenements. Public amusethe current, was lucky enough to get hold ments increase in splendor and freof the younger one; already he had grasped with one arm his half-dead quency, but private joys grow rare and difficult; and even the capacity for brother, but, as seemed certain, only to die with him. With a fearfullythem seems to be withering, at least in the two extremes of human society where the home wears a vanishing increasing rapidity both brothers were carried by the current to the revolving wheel, and nobody seemed to hear the shouting and screaming of the elder aspect. A Catholic might treat this subject from another point of view, and express himself differently ; but the fact Already the two brothers were touching the wheel, and the elder one was caught in it, when, behold, at the remains that the home is in danger. and that it is the mass of earnest critical movement the wheel suddenly stops—the Angelus bell is tolling — and barehead and praying people, who are neither princes non paupers, to whom we must turn for a preservation of that institution which appears the miller who, at the sound of was hallowed by the blessed influence of God's Mother and the sacred presence the Angelus bell had stopped the wheel and mill, for the usual time of prayer of Him who walked the earth a little Child. - Ave Maria. and the mid-day rest, and both the No Other Sarsaparilla possesses the Com-nation, Proportion, and Process which ake Hood's Sarsaparilla peculiar to itselt. Minard's Linhment cures Diphtheria.



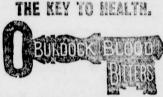
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An old soldier, came cut of the War greatly cebled by Typhoid Fever, and n various hospitals the doctors disclar as incurable with Consumption. een in poor health since, until

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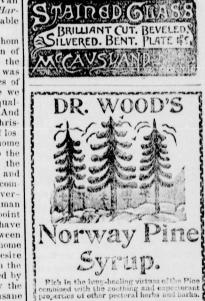
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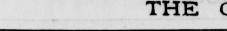
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socialism or solidarity ; on the one

is Heaven's first law." The Parliament has also shown that His own sublime prayer and prophecy :

tions.

let us glance at analogies. First, in regard to human knowl-

So also, in scientific research, we go

In the light, therefore, of all the facts here placed before us, let us ask

In the first place, this comparison of

the one Living God. Next, this Parliament has shown

world has ever heard of. And then, with the heavenly balance and equilibrium which brings all individualities INTO ORDER AND HARMONY AND UNITY. He calls all to be sheep and of one fold, branches of one vine, members of one body, in which all, while members of one head, are also "members one of another," in which is the fulfilment of

'That all may be one, as thou, Father, in Me, and I in Thee, that they also says : may be one in us, that they may be On made perfect in one." Thus He makes His Church a perfect society, both human and divine on its human side, the most perfect multiplicity, the most perfect socialism and solidarity that the world could ever know; on its divine side, the instrumentality devised by the Saviour of the world for imparting, maintain ing and operating the action of the divine life in each soul ; in its entirety, the body, the vine, both divine and human, a living organism, imparting the life of God to humanity. This is the way in which the Church of Christ is presented to us by the Apostles and by Our Lord Himself. It is a concrete individuality, as distinct and unmis-takable as Himself. It is no mere aggregation, no mere co-operation or confederation of distinct bodies ; it is an organic unity, it is the Body

Christ, our means of being engrafted in Him and sharing in His life. This is unmistakably His provision for the sanctification of the world. Will anyone venture to devise a substitute for it? Will anyone, in the face of this clear and imperative teaching of our Lord, assert that any separated branch may choose to live apart by itself, or that any aggregation of separated branches may instead of the organic duty, of the vine of the body?

MEN OF IMPETUOUS EARNESTNESS have imbodied good and noble ideas in separate organizations of their own. They were right in their ideas; they were wrong in the separation. On the human side of the Church of Christ, as there will always be, as there has always been, room for improvement; room for the elimination of human evil, since our Lord has given no promise of human impeccability ; room for the admission and application of every human excellence ; room for the employment and the ordering of every

human energy in every work that is for God's glory and man's welfare : room, not only for individual beings, but for strong, majestic branches and limbs innumerable; but all in the organic unity of the one vine, the one body. For, on the divine side, there can be "no change or shadow of alteration," and the living organism of the vine of the

body must ever maintain its individual identity, just as a living human being, though ever subject to life's vicissitudes, is ever the same identical Jesus Christ is the ultimate center of religion. He has declared that His

one organic Church is equally ultimate. Because I believe Him, here must be my stand forever.

self.

boy.

brothers were saved !

FOOLING THE GAMBLERS.

Providential Escape.

The elder brother, aided by

The following beautiful instance of a providential escape from death occurred in Austria. Two brothers, aged nine and four respectively, were playing towards midday at a brook close to a mill. The small brother happened to fall into the water. Immediately the elder brother, well aware of the danger, jumped in after him, which, though at that place

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Catholic Agency, 42 Barclay St. New York NEW YORK. never could, and in the nature of things never can, do without God, and WE WANT YOU so it is a blessing. From this standpoint, therefore, on TO CATCH ON. which our feet are so plainly and firmly planted by this parliament, we DO YOU KNOW THAT WE ARE SELLING THE BEST

look forward and ask, has religion a future, and what is that future to be Teas & Coffees like? Again, in the facts which we ONE TRIAL ONLY TO CONVINCE. have been studying during these seventeen days we find the data to James Wilson & Co.

guide us to the answer. Here we have heard the voice of all 398 Bichmond Street, London. the nations, yea, and of all the ages, certifying that the human intellect Telephone 650.

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more imperative. Next we must ask, shall the future tendency of religion be to greater CONCORDIA VINEYARDS unity, or to greater diversity? This parliament has brought out in SANDWICH, ONT.

clear light the old familiar truth that religion has a two-fold aim-the improvement of the individual and through that, the improvement of society and of race ; that it must, therefore, have in its system of organization and its method of action.

relations of man with man and of

nation with nation, becomes more and

A TWO-FOLD TENDENCY AND PLAN

know and what they need to be in order to attain their destiny—that is, BELIEF IN DIVINE REVELATION.

Again, the Parliament has shown that all the attempts of the tribes of earth to recall and set forth God's teaching, all their endeavors to tell of the means provided by the Almighty God for uniting man with Himself, logically and historically lead up to and culminate in Jesus Christ.

The world, longing for the truth, points to Him who brings its fullness. The world's sad wail over the wretched ness of sin points not to despairing escape from the thralls of humanity promise of escape which is only an impossibility and a delusion — but to humanity's cleansing and uplifting and restoration in His redemption. last The world's craving for union with the divine finds its archetypal glorious realization in His incarnation, and to a share in that wondrous union all are called as branches of the mystical vine, Here we have heard the verdict of members of the mystical body, which human society in all its ranks and lifts humanity above its natural state

conditions, the verdict of those who have most intelligently and most disand pours into it the life of love. Therefore does the verdict of the

interestedly studied the problem of the ages proclaim in the words of the Apostle of the Gentiles, who know him and knew all the rest : "Other foundamprovement of human conditions, that only the wisdom and power of religion can solve the mighty social problems of the future, and that, in proportion as the world advances to-ward the perfection of self-government, As long as God is God and man is man, the need of religion, as a balance-power in every human life and in the Jesus Christ is the centre of religion

forever. But, still further, we have seen that Jesus Christ is not a myth, not a sym-bol, but a personal reality. He is not a vague, shadowy personality, leaving

only a dim, vague, mystical impression behind Him; He is a clear and definite personality, with a clear and definite teaching as to truth, clear and definite command as to truth, clear and definite command as to duty, clear and definite ordaining as to the means by which God's life is imparted to man and by which man receives it, corresponds to

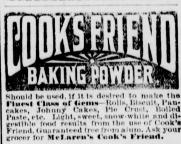
it and advances toward perfection. The wondrous mes age He sent "to

full of bank notes. The next step was to rush off and collect disinterested witnesses who on the one side to what might be called every creature," proclaiming, as it religious individualism, on the other never had been proclaimed before, the side what may be termed religious 'value and the rights of each individual madness, but not to losses at the tables.

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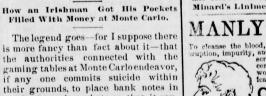
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the dead man's pockets so that it can-not be urged that the suicide was occasioned through losses at the tables. Aware of this practice, an Irishman. firing his pistol in the air, instantly lay down, and remaining motionles feigned to be dead. In less than no time the attendants had rushed in the direction from which the shot had proceeded, and, discovering the prostrate man immediately stuffed his pockets