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**AYER'S Cherry Pectoral**

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

**Save My Life**

I have recommended it to my friends. I find the most effective way of taking this medicine is in small and frequent doses. — M. M. Matthews, P. M., Sherman, Ohio.

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**Men's Heavy - wool Socks**  
**2 Pairs for 25c.**

**THE ULTIMATE RELIGION.**

Jesus Christ is not a Myth nor a Symbol.

The following is the address delivered 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 see what it has taught us, to look forward 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 laps 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 see 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 live in unity."

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 multiform, 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 meaningless trick of nature; that the craving is not a Tantulus in man's heart meant only for his delusion and torture. This parliament has thus been

A VEGETY BLOW TO ATHEISM, to deism, to antagonism, to naturalism, to mere humanism. While the utterances of these various philosophers have been listened to with courage and charity, yet its whole meaning and moral has been to the contrary. The whole drift of its practical conclusion has been that man and the world never could, and in the nature of things never can, do without God, and so it is a blessing.

From this standpoint, therefore, on which our feet are so plainly and firmly planted by this parliament, we look forward and ask, has religion a future, and what is that future to be like? Again, in the facts which we have been studying during these seventeen days we find the data to guide us to the answer.

Here we have heard the voice of all the nations, yea, and of all the ages, certifying that the human intellect must have the great first cause and last end as the alpha and omega of its thinking; that there can be no philosophy of things without God.

Here we have heard the cry of the human heart all the world over that, without God, life would not be worth living.

Here we have heard the verdict of human society in all its ranks and conditions, the verdict of those who have most intelligently and most disinterestedly studied the problem of the improvement 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 toward the perfection of self-government, the need of religion, as a balance-power in every human life and in the relations of man with man and of nation with nation, becomes more and more imperative.

Next we must ask, shall the future tendency of religion be to greater unity, or to greater diversity?

This parliament has brought out in 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

A TWO-FOLD TENDENCY AND PLAN on the one side to what might be called religious individualism, on the other side what may be termed religious

socialism or solidarity; on the one side, adequate provision for the dealings 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 is Heaven's first law."

The Parliament has also shown that 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 extreme of individualism, threatening to fill the world more and more with religious confusion and distract the minds of men with religious contradictions.

But on what basis, what method, is religious unity to be attained or approached? 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 answer this momentous question wisely let us glance at analogies.

First, in regard to human knowledge, we are, and must be, willing to go down to the level of uninformed or imperfectly informed minds; not, however, 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 CONDITIONS.

So also, in scientific research, we go down to the study of the protoplasm and of the cell, but only in order that we may trace the process of differentiation, of accretion, of development, which higher and higher forms of organization lead to the highest. In the light, therefore, of all the facts here placed before us, let us ask to what result gradual development will lead us.

In the first place, this comparison of all the principal religions of the world has demonstrated that the only worthy and admissible idea of God is that of monotheism. 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 therefore inadmissible 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 the one Living God.

Next, this Parliament has shown 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 nothing 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 unknowable-ness. As the first step in the solid ascent of the true religion is belief in the one living God, so the second must be the belief that the great Father has taught His children what they need to 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 wretchedness 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. 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, members of the mystical body, which lifts humanity above its natural state and pours into it the life of love.

Therefore does the verdict of the ages proclaim in the words of the Apostle of the Gentiles, who know him and knew all the rest: "Other foundation can no man lay but that which God hath laid, which is Jesus Christ." As long as God is God and man is man, Jesus Christ is the centre of religion forever.

But, still further, we have seen that Jesus Christ is not a myth, not a symbol, 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 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 message He sent "to every creature," proclaiming, as it never had been proclaimed before, the value and the rights of each individual

soul, the sublimest individualism the 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 His own sublime prayer and prophecy: "That all may be one, as thou, Father, in Me, and I in Thee, that they also may be one in us, that they may be made perfect in one."

This He makes His Church a perfect society, both human and divine; on its human side, 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, maintaining 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 unmistakable 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 of Christ, our means of being grafted 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 do instead of the organic duty, of the vine of the body?

MEN OF IMPETUOUS EARNESTNESS have embodied 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, 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 self.

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.

**Providential Escape.**

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 shallow enough, began to flow rapidly towards the mill, which was only twenty paces off. The younger brother was therefore in the greatest danger of being carried away by the current, and if not saved then and there, he would be torn to pieces by the wheel, meeting with a certain and cruel death. The elder brother, aided by the current, was lucky enough to get hold of the younger one; already he had grasped with one arm his half-dead brother, but, as seemed certain, only to die with him. With a fearfully-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 boy. Already the two brothers were touching the wheel, and the elder one was caught in it, when, behold, at the last critical moment the wheel suddenly stops—the Angelus bell is tolling—and bareheaded and praying appears the miller who, at the sound of the Angelus bell had stopped the wheel and mill, for the usual time of prayer and the mid-day rest, and both the brothers were saved!

**FOOLING THE GAMBLERS.**

How an Irishman Got His Pockets Filled With Money at Monte Carlo.

The legend goes—for I suppose there is more fancy than fact about it—that the authorities connected with the gaming tables at Monte Carlo endeavor, if any one commits suicide within their grounds, to place bank notes in 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 motionless 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 full of bank notes.

The next step was to rush off and collect disinterested witnesses who would be able to declare that the man must have been a victim to love or madness, but not to losses at the tables.

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 says:

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 thousand battle-scarred and whitened veterans 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 patriots. 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 A. P. A. There are scheming politicians; dark-minded and man-hating men; conspirators against the public peace; monstrous liars seeking to inflame some plastic fellows. 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 passion; 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. Nineteens of the members are deceived. The other tenth laugh in secret at their silly dupes, and gloat over the fat rewards they receive and the pandemonium 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 Childhood 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 qualities of His human character. And yet, if there is anything which Christendom appears to be in danger of losing, 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 competition, and the morbid over-growth of great cities, where human lives are crowded together to 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 and seek. The favored classes, on the other hand, are too much alienated by false standards of happiness—by the mania of publicity, by the insane rivalries of wealth—to keep their reverence for the pure and lowly deities of domestic life. A new aristocracy is formed, which lives in mammoth hotels; and a new democracy, which exists in gigantic tenements. Public amusements increase in splendor and frequency, but private joys grow rare and difficult; and even the capacity for them seems to be withering, at least in the two extremes of human society where the home wears a vanishing aspect.

A Catholic might treat this subject from another point of view, and express himself differently; but the fact remains that the home is in danger, and that it is the mass of earnest people, who are neither princes nor paupers, to whom we must turn for a preservation of that institution which was hallowed by the blessed influence of God's Mother and the sacred presence of Him who walked the earth a little Child.—Ave Maria.

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To cleanse the blood, skin, and scalp of every scapion, impurity, and disease, whether chronic, hereditary, or acquired, no agency in the world is so speedy, economical, and unailing as the

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Remedies, consisting of CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA TREATMENT, the new blood purifier and greatest of humors remedies. In a word, they are the greatest skin cures, blood purifiers, and most wonderful remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unailing success. Sold everywhere.

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Mr. Joseph Hemmerich

An old soldier, came out of the War greatly disabled by Typhoid Fever, and since that in various hospitals the doctors attended him, as hopeless with Consumption. He has been in poor health since, until he began to take

**Hood's Sarsaparilla**

Immediately his cough grew hoarse, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to consumptives in the U. S. A.

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