THE REFINING INFLUENCE OF

THE MOTHER CHURCH.

WHAT ART AND SCIENCE OWE TO HER CARE.

Baltimore Mirrer.

In sounding the depths of human nature to discover what agencies must Church soon became aware that of all influences the attractive force of music was the most serviceable in pre paring men for the reception of the paring men for the reception of the grappel. The races were not of like con-stitution. People differed in mental vigor, in emotional capacity, in spirit mal development. Some were rich in human affection, others endowed with a love of the beauty in inanimate nature, many were dowered with a postion love of the beauty in inanimate nature, many were dowered with a poetic fervor; but, vary as they might, all seemed enchanted by music's charm and unable to escape the thrall of melody The Church was not slow to profit by this condition though she was not by any means the first religious to invoke the spirit of song. Indeed, all worships had called on music for an expression of bailed and melody became the inscarbelief, and welcdy became the insepar-able companion of adoration-as if man remembered the angel's voices which dispensed divine harmony as God walked with Adam in the garlen cf Eden and as though the fallen creature

broke out into sweet recurring strain to to appeare the Creator from Whom sin had severed him. Though the Church did not infuse the soul with love of melody, she nevertheless inspired, melody, she nevertheless isspired, pur fied and even created music as the

worl is now used. It is true that St. Ambrose and Pope It is true that St. Ambrose and Pope St. Gregory were the first and most illustrious of early composers who devoted themselves to arranging a system of psalmody and the methods which bear their names have served as the foundation for all subsequent eccle siastical chant. But Gregory was by no means the only Pontiff who gave atten tion to this question of music, and down to the twelfth century the Popes vied with each other in perfecting song and encouraging singers. The service of the Church lent inspiration; her au thority was invoked to find the artists and her means were graciously prof fered to support each new enterprise which promised improvement. He He monasteries became musical centers, where sang the soul of genius songs which have never since been excelled in refinement and melodious finis. Her schools embraced music in the "seven branches" and her scholars taught to sing even before the were taugh read. And were taught to sing even induce say read. And when her monks discovered the secret of harmony ; when Guidi of Arezzo shed lustre on his clerical stat, by giving to notes "a local habitation and a name ;" when her Pope Vitalian introduced organs and his successor commanded that their construction be commanded that their construction of made a special branch of monastical training;—the spirit of music wa breed from its fetters and the hand which struck off the chain-belonged to the anointed — an einted to the Lord. To follow up the historical narrative, to recall the chil dren of harmony born to our mother before desertion brought her grief is not to our purpose. And though we would fain linger to trace our own grand opera through musical drama and "tragadie," through passion scene and miracle play, through festal oratoric and sacred service back to its home in the cloister, this is neither the time nor the place. It is not the desire to present 'o ap-

preciative notice the Catholic Church as the mother of musical art-the blesse dispenser of harmony divine. That such she was may be true and no serious oritic withholds the praise which is due the service she rendered in saving ancient melody and in creating new harmony amid the discordant din wh ch re-ochoed from the battle that invading

comforted and saved millions where contorted and saved antifens where millions are now in misery and spiritual peril, can we say that her mission was a failure? Comparisons of Catholic and non Catholic countries are now much in vogue. Compare then the contentment and probability of salvation which the natives in earlier Europe enjoyed with the conditions of the subjects of to-day and the student of Catholic history

need have no cause for fear. We will not imitate the malevolent however, and be so illiberal and uncatholic as to make the shortcomings catholic as to make the shortcomings of the present a cause for universal condemnation. We will be sym-pathetic to the spirit of the age, the progress of our country and the teachings of our Church and desist from shouting with prophet of evil that the world is out of of spiritual joint and retrogrades to paganism and barbarity. Christianity admits of no such ignominious reversals or retreats. It is the progressive religion destined to make headway against all the forces of opposition. If then, the Church which bears the standard of the Lamb seems to recede, or appears out of touch with present advanced conditions, the deception is ours who fail to see the majesty of her motion and with what

celerity she distances the flight of time. time. They will tell us, perhaps, that the Reformation checked her advance and ended her days of useful existence by striking from her hands the instruments, the arts, the sciences and edu cation with which "she fastened upon cation with which "she lattened upon mankind the galling joke of terror and superstition." What that far reaching upheaval did effect was not so much to deprive the Catholic Church of the weapons which had served heaven long and faithfully as to dash them from the grasp of all supernatural religion. We must do the reformers the justice to be We lieve that they neither foresaw nor de-sired this event. Many of the old practices were recommended to their better judgment and they even sought to keep things under religious infla ences by attempting a non - Catholic system of Church music and training. But their efforts failed of its purpose The blow which had severed the bond of Catholic unity shattered at the same time the compact solidarity in which the Church had wedded all the refining influences. When music, literature and art ceased to be comsystem the secularizing tendencies began to affect them and they soon withdrew from the threshold of the anctuary to enter at the portals of the world. The foes were jubilant when they thought the secret of the Church's success was laid open and they loudly clamored for her armor that they might excel her deeds. The Church warned and protested that the arms are naught unless the God of might give strength and that all the forces in the universe, and that all the forces in the universe, unless united by Christ's word of truth, ire powerless to raise man above his own corrup; nature. They would not listen and so she surrendered her schools, gave over her galleries and consigned her conservatories to the new fath. But strame to any instead faith. But, strange to say, instead of h-lping, the iustruments have but disc mfited the possesser. The Church h d not cautioned without reason-for The Church w ien those things which were service a de as a means to an end became cultivited on their own account, when music

r ligion but a religion in themselves; when education ceased to be Catholic, did not become Protestant, but pined its sisters of culture to antagon-

the christianity for which Protestant-ise Christianity for which Protestant-ism as well as Catholicity battles. They were deceived of old when they thought that men had taken away they thought that men had taken away the armor of the Catholic Church. When they seemed to despoil her of the trappings of glory she but laid aside the worn-out vestments of the past to don the apparal of the future. Long before Themas Carlyle called the French Revolution a child of the Pro-contant Reformation the Church knew testant Reformation, the Church knew that religious movement was the first rumble of an earthquake which was to shake the world to its foundation. So So served generations dead, and aim d nerself for the coming fray. So when the shock came the Church leaped across the debris of revolution and as man emerged from the wreck-a new creature -- having other rights and other rights and other needs, the Church came forth to greet him. Strange, indeed, was the tranformation, and when the Church offered assistance the new type of man repulsed her every kind service. He needed not her aid since three centuries of strife had taught to abhor all that the nim old Church symbolized. Reason gave what was necessary to know; the State afforded protection and the present was his all. Of what help to him was a Church which forgot the present, as he thought, to dream of the glories that were or of the joys that shall be? And yet the race was only begun when it discovered that the Church had a message for his century. When the treasury of reason was bank rupt, when the State emptied out its forces, when the present was impotent to still the craving which consumed the human heart, the Church stood near to pour balm on the wounded spiri and to lull it to rest with a mother's song. She gave to others to possess the mind, but she claimed the heart of humanity, and it was to capture this that she laid her plans centuries agone. Religious dissensions introduced the reign of selfishness which the Church sought to combat with the rule of love -love of God and love of man.

WHAT IS GOD?

THE CATHOLIC RECORD

DR. ABBOT MAY FIND SATISFACTION IN THIS EXPLANATION. Fifty years ago, in his course of Uni-versity lectures, Cardinal Newman used the following explicit language. Rev. Lyman Abbot and his followers,

Rev. Lyman Abbot and his followers, who appear to be somewhat at sea on the subject of the Supreme Being, would profit by careful perusal: By Theology I simply mean the Sci-ence of God, or the truths that we know about God put into a system; just as we have a science of the stars and call it astronomy or of the crust of the earth, and call it geology. For instance, I mean, for this the main point, that, as in the human frame there is a living principle, acting upon it and through it by means of volition, it and through it by means of volition, behind the veil of the visible universe, there is an invisible, intelligent Being. acting on and through it, as when He

will. I mean then by the Supreme Being, one who is simply self-dependent, and the only Being Who is such; moreover that He is without beginning or Eternal and the only Eternal; that in conse quence He has lived a whole eternity Humself; and hence that He is all sufficient, sufficient for His own blessed ess, and all-biessed, and ever blessed. ness, and all blessed, and ever blessed Further. I mean a Being, Who, having these prerogatives, has the Supreme Good, or rather is the Supreme Good, in infinite intenseness; all wisdom, all truth, all justice, all, love, all holmess, a i beautifuiness; Who is omnipo ent, a't beautifu'ness; Who is omnipo eff., omniscient. camipresent; ineffably one, absolutely perfect; and such, that what we do not know and cannot even imagine of Him, is far more wonderful than what we do and can. I mean One Who is sovereign over His, oray will and actions. through

His own will and actions, through always according to Evernal Rule of right and wrong, which is Himself. I mean, moreover, that He created all things out of nothing and, could preserves them every moment, and could destroy them as easily as He made destroy them as easily as He made them; and that, in consequence, He is separated from them by an abyss, and is incommunicable in all His attributes. And, further, He has stamped upon all chings, in the hoar of their creation, their respective natures, and has given them their work and mission and their ength of days, greater or less, in their appointed place. I mean, too, that He is ever present with His works, one by one, and confronts everything He has made by His particular and most loving Providence, and manifests Himseli to each according to his needs; and has on rational beings imprinted the moral law, and given them the power to obey it, imposing on them the duty of worship and service, searching and scanning them through and through with His conniscient eye, and putting before them a present trial and a judge-ment to come.

ST. CHARLES BORROMEO.

"With his story in one's mind we can almost see his benignant countenance moving calmly among the baggard faces of Milan, in the days when the plague swept the city; brave where all others were cowards, full of compassion pity had been crushed out of all other preasts by the instinct of self-preservation gone mad with terror."-Mark Fwain in "Innocents Abroad."

The smell of death recked strong in Milan's arr. Corse upon corse grew foul beneath the sun: And, imagied with the dead, the dying there Called, vain), called, on some beloved one

Who to the grave each loathsome thing will bear, Or to the writhing sufferer will run And southe death's agony with gentle care ? Ah worful sight! - the father leaves the

But, one there is with love more strong than death

death Who hastes unresting to the sufferer's side, And heedless of the plague's destroying

A SONG OF CHEER BY AMADEUS O S 1 BY AMADEUS O S F. Sing me a soug from the noon of the day. Wak a refrain from its g or; ; Bring me the flaw reis that bloom on the way; Make life a beau fidults ory. Swithe sweet anthems that ring with a hope Birn not of earth and its sorrow : Tel me of G atts that are waiting to one For us on the 'perfect to morrow !'

Sing to ma never of night, or of gloom – L fe holds enough of such sadness – On il and dreay lat us hidr in the tomb ; D ath gives no echo of gl dness Case no : sandow : encourage no strife ; Time to its close is fast speeding : H avyest the j y and the sunshine of Life ; And follow where C encience is leading !

C. M B A.

A resolution of condolence was passed on D c. 1., by B anch 299 to Bres. John D. and Purick Fleming on the death of their father James Fleming of Kil alos Station. May he ret in place !

MARRIED.

MARSHALL TYRELL-A. S. Parrick's church T grouto, on Jan II o. 1995, by the Rev. Father s uhl, Harold Marshall L.C. M. A.L.C. V young a son of the latt J. H. Marshall, J. P. S. Johnt, Que, to Miss Annie M. Tyrell, des daughter of Mr. J. J. Tyrell, Brechin Ors

Ont. ROACH HAMLYN-At St. Joseph's church, Sa sugard, on Nov. 6 1904, by the Rev M. Kanarily, Mr. Cornelius Raach, Manging uccotor of the Shanghai Poly and Paper Company, to Miss Atice Marie Hamlyn. DIED

BLASTORA-A' H srwood, on Dec. 22ad, 1904, Bernsti Basio A aged sixty five years. May Bernard Baston he rest in peace ! LOWE-At Hatel Dien Haspital, Kingston, on 16 h Jan. Mis-Helen Marte Dugle Lowe, daughter of the late Philip Lowe Q. C. of Vill neuve Place, Picton. May she rest in peace !

CAVANAGH-In Mayo, Qie. on Jan. 8, 1935, in resid nee of his s n. Father Cavanagh. William Cavanagh. of Richmond, Ont., aged sev ny nine years. May his soul rest in peace!

A BOON TO CHILDREN

A medicine that will keep infants and young children plump, good natured with a clear eye and a rosy skin, is a boon not only to mothers, but to humanity. Such a medicine is Baby's Own Tablets, which promptly cure all the minor ailments of little ones and makes them cat well play well and sleep well. You can safely take the words of the thousands of mothers who have proved the value of these Tablets : for instance, Mrs. J. R. Stan-don Weyburn, N. W. T. says :- "I have proved the great value of Baby's Own Tablets in cases of diarhoea, consti-pation, hives, and when teething, and I would not be without them." The Tablets are equally good for the tenderest little baby or the well grown child, and they are guaranteed free trom opiates and harmless. Sold by from opiates and harmless. Sold by all druggists or sent by mall at 25 cents a box, by writing The Dr. Williams Medicine Co., Brockville,



Instead of Fruit.

Fruit is a splendid tonic for stomach and liver. The active principles give fruit its medicinal value. But they occur in such minute quantities, that when fruit is taken with other food, and goes through the process of digestion, their action is lost.



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JANUARY 28, 1905.

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 TEACHER WANTED FOR R. C. S. S. Salary \$375. Applicants will kindly send besti-menials end references or or before Jan. 30th to Rev. C. S. Bretherton, Downeyrille, P. O. 13752.

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VOLUME XX The Catholic LONDON, SATURDAY, AN ALL EMBRACI

Speaking of the b churches which dot Europe, Carlyle says lies over them like a heavenly canopy : like and life-element, not less doubt, but still les cant : but a heaven-h ably encompassing hol trating the whole life.

SYMBOLISM

Digby says that t was fraught with typi love. And he goes on a German writer expla for considering it in point of view. Each cathedrals was only magn ficent invisible pervading the whole its roots to the lowe he shows in theolo science and policy, that social order and distinguished this re for society was then o plan of a cross : Ro an altar at the point mystical altar contain nacle the source by v municated. Around the devout] multitud faith and one hope. Divine sun, descen colored by the Fat of the Old and New

And Ruskin, view gates, trellised with window labyrinth of strong light; thei multitudinous pinna tover-the only ins to us of a faith and f their builders have the grave their powe their adoration.

FAITH THEIR IN STRE.

These men were spired by faith an prayer. They loo eyes into the inv catching its harmon on the lips-menin canvas and mark whim or caprice or uncontrolled indivi but the things of t learned from the these, and in the the Church, was because the world less in its resource death stilled the h the treasure store

rharians waged for the maste Europe. Her very foes will admit that sivilization is her debtor for the fostering care she lavished on the fine arts in the days of mediaval convulsion. She transmitted to posterity the classic lore of the old which but for her would have been lost to schelars. For this she is praised ; her monks are

landed for the patient zeal given to the ccpy of manuscripts when printing was unknown; her Popes are thanked for the universities they established or en dowed and for the protection granted to poet, singer and painter when patronmge meant all. It is no uncommon thing, even, to hear some of her own children begging sufferance, because, forsooth, their Church was once the ly guardian of art and education who accepts tolerance on this condition or rejoices in a nomiums such as these knows little of the nature and spirit which animates the Church. Never might she have scanned a rhyth mic line; never have raised a G thic pile; no singer's voice to chant her saims; nor organ peal to awake re ligious echoes; monasteries might have reared no walls to shelter learning; nor her schools have taught secolar set ence; her band might have repulsed the painter's brush and thrown aside the sculptor's chisel, and still might she boldly come before the bar of public opinion and demand, with reason, a crown of laurels, had she by other means attained the goal of her ambition -the salvation of immortal souls.

For this alone was she born and came she into the world-not to discourse sweet harmony, not to cultivate the esthetic sense, not even to teach, in the modern acceptance, but to save souls. By this standard must she be judged and any attempt to estimate the height of her success or sound the depths of her failure must rest upon the avowed purpose of her existence. We may discover that present systems of education are inferior; present scientific knowledge may cast a shadow upon former unscientific ignorance ; musical inmer unscientific ignorance; butsical in-strumentation may now have advanced far beyond the limits set by eld efforts at construction, but not on these ac-courts can the Church be relegated to the discovered by the destingtion the dishenorable shade of failed institu-tions. Why, the very inferiority of the past redounds to her greater glory. with imperfect material, races but half-civilized, without our means of communication ; fought by princes at war with greed, abuse and superstition, she

The Poor Priest-Ridden French-Canadians !

The Western Watchman calls attention to the fact that, according to recently-published statistics, Quebec is the only province in Canada which does not show an increase in drunkenness. In fact, while convictions in the coarts have increased twenty-eight per cent. in Ontario, seventy five per cent. in Manitoba, and one-hundred per cent. in Nova Scotia, there has been a decrease in Quebec. "Score another point for the benighted, priest-ridden French-Canadains," exclaimed our St. Louis contemporary.

breath. Bears unto all His Master Crucified : Content to die a thousand times and more, If but one shipwrecked soul might reach the shore,

-Eleanor F. Kelly in the Irish Monthly.

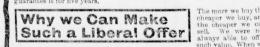
BLESSED CURE D'ARS.

The beatification of the Venerable John Baptist Mary Vianney, the lowly and holy parish priest universily known and venerated as the Cured'Ars, took place on January 8th in St. Peter's, Rome, before an assemblage comprising one thousand French pilgrims an eral thousands of worshipers of other rationalities, and in the presence of Pope Pins X., twenty two Cardinals and the Papal court. The ceremony was rendered other

The ceremony was rendered both wise notable by the attendance of the Duke of Genoa, brother of the Dowrger Queen Margherita; the Duchess of Genoa and her son, Prince Undine, who were recognized by the private cham berlaia to the Pope, Francis McNutt, of Washington, D. C., and conducted to special seats. They knelt in the pas-sage while the Pope made his procession. This is the first time that members of the house of Savoy have assisted at religious function in the presence of the Pope.

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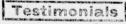


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A Last Word I there is any further information you will be any of the output of the ou

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BEFORE ANI REFOR

The Catholic rel briand, has covere monuments. Pro lasted three cent in England, in G What has it raised the ruins which which it has plan established some Goethe, speaking ings prior to the a spirit of indescu ace and hope, see in them. But si something painfo characterizes wo of faith skepticis

MYSTICISM

So in music a style of her own. **unaccustomed** to wonders, and we it must always the world. M music, says a wi with its realism stir human feel create that atmo ual ecstacy that, It is a case hysteria. Myst Church: it is Hysteria is of t and feverish an Church. Indivi ings are dange Church in her Hence in the m the individual personality and many who offer