

OUR FUTURE CITIZENS.

As it is an old adage and a true one that "the boy is the father of the man," it behooves society to see that youth is so watched over and safeguarded that the susceptible and impressionable years of childhood have naught about them but what will conduce to establish the child and fast developing youth in principles of virtue and honor, so that when his or her day comes to take part in life's affairs, it will be a useful and honorable one.

Since God is the principle which, if acknowledged and respected, is to keep this world together and to preserve men safe in their interests, by their respect for one another's rights, it follows that youth must be trained to know, love and serve God from the first and so have Him as the Catholic Church places Him, the chief concern of his thoughts, his aspirations and endeavors in his education.

The Church, God's established society for all, but which the world rejects, is faithful to the trust committed to her, and while she would be the wise and loving mother of all, she does, at least for those who call themselves her children, all she can do for their temporal and eternal welfare, and hence she is zealous for the religious training of youth.

If we look around us we see the Catholic faith progressing on every side. News and beautiful churches, filled with large and fervent congregations; large and commodious colleges and almost every parish with its particular school filled with docile and happy pupils; convents and nunneries where dwell the faithful, hard-working teachers, institutions for every known want and ill, and if we ask what has produced such rich and abundant fruits in the last twenty or thirty years, we shall have to answer it was and is the religious training of youth that the Church established everywhere she could, and the pupils graduated out of them became the factors for this wonderful progress.

Let us Catholics of today follow in the wake of our zealous forefathers. They built up religion grand and beautiful as we behold it. Let us keep in fact what we have inherited and pass the same down to the next generation, only increased to larger and grander proportions as our contribution to it.

The material is but the shell of the substantial within, and so it is not the grand temples and the magnificent colleges, academies and schools, but those within the walls and the spirit animating their minds and hearts that count so much for the Church's glory and tell what she is doing for the honor of God who founded her, and for the world's temporal and eternal good, for which He established her.

We have a duty, then, to perform in the premises. It is this: to see that the spirit which animated those before us be perpetuated and passed down to succeeding generations, by looking to our schools and keep them well filled with our youth, for they are the nurseries of piety and knowledge and will implant and generate in all attending them the principles that will make noble men and women, good and true for God and for society, for earth and heaven alike.

We ask for Catholic education the appreciation it deserves on the part of all, and we bespeak for it the confidence and patronage it deserves from Catholics of every condition of society. Let the parochial schools be availed of until the child shall have completed the course and, if it be possible, give the boy a collegiate education as well as the girl an academic course. It is higher education that will fit them for higher things and make their usefulness in life the greater and their lot the happier. Our Catholic people have advanced within last generation higher in the financial scale. Should they not rise to greater things in the intellectual?

We are to develop what God has given us and ought to improve age by age. "Of him that hath been given much, much will be expected." Might

we not expect endowments from our wealthy Catholics for our colleges and schools, and should we not look to Catholic fathers and mothers to give to their sons and daughters the best and highest Catholic education possible? The best heritage, as has been said, is a good education. It is better than gold and silver, for it contributes to the mental well-being and character; but what a blessing when this is built up and broadened out on the lines of religion! Then, indeed, we have men and women—citizens the world may be proud of—for they will be like David, after God's own heart.—Bishop Colton in Catholic Union and Times.

AN APOSTOLIC MAN AND APOSTOLIC METHODS.

An account of the First Friday devotions in the Church of Saint Sauveur, Quebec, was given in our February number. What are the methods which Father Lelièvre, O. M. I., has made use of to crowd the church with workmen? With permission of the proprietors many of whom are Protestants, he goes into the factories and workshops and speaks there to the men. "My good friends," says the Father, "I am a priest, but I was once a workman like you, and I know what it means to toil the whole week through without an hour of rest. Now what would you say if the king were to tell you: 'order his excellency, the Governor General of Canada, to invite all the workmen of Quebec to come one day every month to rest one hour in his palace, with full permission to offer their request, which he will send to me.' My friends, I invite you in the name of a great and powerful king to come, on the first Friday of every month, from six to seven in the evening, on your way from work, just as you are—I invite you to come where the King of kings awaits you. He too was a workman. Did He not harden his hands at the planing bench? Did He not remain for years the lowly apprentice of Joseph, the carpenter? Yet He is the master of all treasure and will give what you ask. Who will accept the invitation? Let all those who are going to come raise their hands. And all raised their hands, says a writer who saw these workmen, more than five hundred in number, come out of the workshops and enter the church and join in the songs and prayers of the First Friday hour of reparation. The Father mingles among them, encouraging the timid and bringing to the front these men just as they are with the honorable signs of labor on their hands and faces and dress. The influence of Father Lelièvre is supreme. The owners of mills and factories lend him their assistance. One has allowed his employees to erect a statue of the Sacred Heart in a prominent place of his works, and keeps at his own expense the light burning before it, appreciating the good influences of which such an exhibition of religion will have upon his men.—Sacred Heart Messenger.

DEATH OF NOTED ENGLISH CONVERT.

ARTHUR CHILTON THOMAS, AN ACTIVE LAYMAN AND SON OF A PROTESTANT CLEERGYMAN. Arthur Chilton Thomas, of Liverpool, who died July 21, at Panmenmawr, was the eldest of three children—two sons and a daughter—of the late Rev. David Thomas, M. A., vicar of Panmenmawr, later H. M. Inspector of Schools for North Wales and chaplain to Lady Willoughby de Broke, of Bodelwyddon Hall, and was born forty-three years ago at Panmenmawr. His mother, who was a sister of the late Mr. Chilton, J. P. of Liverpool, became a convert to the death of her husband, and her children came into the Church with her. The younger son, Roland Chilton Thomas, decided to enter the Church, and joining the Jesuits, became a scholastic. But he did not live to become a priest, dying prior to his ordination at St. Aidan's College, Grahamstown, South Africa, which he had gone for the benefit of his health. The only daughter Barbara, became a nun, but she, too, was cut off by death at a comparatively early age, passing away at Tarin, Italy.

Arthur Chilton Thomas was educated at Stonyhurst, and became a member of the bar. He took an active interest in social work, and was especially interested in the Catholic Children's Protection Society, Working Boys' Homes, Tenant Schools and Food and Betterment Societies. He was a director of the Liverpool "Catholic Times" and the "Catholic Fireside." His funeral was attended by large numbers of the clergy and distinguished laymen, public officials, representatives of various organizations and orphans in institutions of which he was a manager.

THEN AND NOW.

DEATH OF PREJUDICE IN NEW ENGLAND IS ALMOST THE DEATH OF PROTESTANTISM. A native of New England, visiting his old home at Westfield, Mass., after twenty years' residence in the West, finds a remarkable change in religious conditions during his absence, and in a letter to The Springfield Republican thus describes his experience: Two years before I left Massachusetts, my mother's brother embraced the Catholic faith, and the consternation it caused in the family is still fixed in my memory; and, while the farms and mines of Idaho and Washington have helped broaden my views very much, I was not prepared for what I have seen since my return. For example, this week I visited a near relative of my father's and he calmly informed me that his "brightest and best" boy was being instructed by one of the local priests with a view of becoming a Catholic. I asked him if it was with his consent. His reply was, "To be sure, and his mother's as well! He is going to marry a Catholic girl, and I am sure there is nothing under heaven so pure and beautiful as some of the Irish Catholic girls. In fact, when we remember that we have two sons taken up with their business

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and lodge duties as to have no time to care for church, and of them divorced, and a daughter devoted to Christian Science, we regard the girl in the case as a means of grace from God for the boy." I later met the young man, and asked him if he really was to be converted to the Catholic faith. He said: "I am going to be a Catholic, but what of it? I am only returning to the church that made good Christians out of our forefathers, before we were left to the mercy of every curbstone orator with a message." My experience may be an unusual one and I could not say or write about it only I have attended services in, I think, seventeen churches since I have been East, and the handful present in each made me want to plead for a more united, vigorous, intelligent and Christian Protestantism.

Commenting on this significant letter the Sacred Heart Review remarks: "In its own way it tells the story of the dying out of prejudice against the Church here in New England, and shows the inability of the colorless Protestantism of day to control the faith and loyalty of the people who once looked to it for light and leading. Our good Protestant friends once imagined that Catholicity could not stand the free air of America, that it would actually wither and die in the sunshine of American liberty."

CONSANGUINITY AND DEFECTIVE OFFSPRING.

GOVERNMENT DOCUMENT THAT PROVES THE WISDOM OF THE CHURCH'S RESTRICTIONS WITH REGARD TO MARRIAGES AMONG RELATIVES. There are not a few people who think that some of the Church restrictions with regard to marriage among relatives by blood are founded on something a little better than old fogy notions with regard to the possible danger to the offspring of such marriages that has no definite basis in scientific investigation. Not a few are very ready to say that they have seen the marriage of first cousins in a number of cases result in no detriment to the children, and while they are ready to admit that very close blood relationship may have many moral and natural objections within the second degree, there is no physical reason for the prohibitions that exist. For people who have any such mistaken notions as this a little attention to the recent volume issued by the Bureau of the United States Census on the Blind and the Deaf, which was published by the Government Printing Office during the present year, will doubtless prove a startling surprise. This report was written by Alexander Graham Bell, the inventor of the telephone, who is well known as an expert in all matters relating to the deaf, and whose investigations into the status of the blind in this country and the causes of blindness, as embodied in the present report, add very much to our knowledge and stamp his work as some of the best accomplished in recent statistical science.

As the work will not be readily available to all, though most public libraries will have or can obtain copies of this census report, we have preferred to abstract certain passages which show very clearly the influence of consanguinity in producing congenitally blind and deaf children. A certain number of children are born blind every year. Of these, four times as many have parents who are consanguine by blood as of those whose parents were not so related. These statistics are not made with reference to only a few cases, but include altogether nearly sixty thousand instances, so that there seems to be no doubt but that the rule deduced can be considered as representing no mere coincidence but an actual relation of cause and effect. We quote Dr. Bell's exact words in this matter: "The most significant fact to be derived from the figures given in Table XIX, is found in the showing that of the 2,517 blind whose parents were consanguine, 632 or 25 per cent. are congenitally blind, of whom 350 or 55.4 per cent. also have blind relatives of the classes specified, while among the 55,980 who were not so related the number of congenitally blind is but 6, 8 per cent., and of these only 1,023 per cent. have blind relatives."

With regard to congenital deafness, the case is almost, though fortunately not quite so bad as regards blindness. Dr. Bell says: "The most striking feature seems to be the large proportion of congenitally deaf among those whose parents were consanguine, the percentage of the congenitally deaf is nearly three times as great among those whose parents were consanguine as among those whose parents were not. This fact has been known for the last ten years, and these statistics have been confirmed by investigators in other countries. In fact, it is now generally accepted that

these statistics with regard to the great number of these born deaf from consanguineous marriages absolutely prove the advisability of the old ecclesiastical regulations, and demonstrate only too amply how wise beyond their generation were the ecclesiastical authorities in making such regulations.

These statistics, far from representing the state of affairs worse than it is, probably minimize it somewhat, for people often refuse to admit such consanguinity and, as is stated by Dr. Bell in his discussion of the statistics, it is probable that there are not a few of the born blind whose parents were consanguine who either are unaware of that fact or prefer not to state it in the answer to the questions as put to them.

On this matter he says: "These would be the true percentages on the usual assumption that the ratios in the 'not stated' cases are substantially the same as in the cases stated, but in the present case there is some reason for supposing that they are different. Some people are sensitive to questions concerning consanguinity in marriage, especially where defective offspring have appeared; and in such cases no right mind is forbidden by law, to the extent that such marriages are declared null and void. An attempt was made last year to include such a restriction in a law with regard to marriage and its impediments which failed to pass the last Legislature of New York State. The reason for such drastic measures is to be found in these recent statistical investigations, which go so far to prove the wisdom of the old time Church authorities. If there has been, as seems to many, a decrease of the natural repugnance to such marriages in recent years, and if there has been a tendency to allow dispensations more easily than before, especially to our foreign-born populations, it is to be hoped that this recent report will tighten the bond of ecclesiastical jurisdiction and reinvigorate the old natural feelings that the contemplation of such marriages used to arouse.

THOSE FAITHFUL FOREIGNERS.

There is a mixture of frankness and self complacency in what the Congregationalist Wisconsin district missionary writes of the "foreigners," especially the Roman Catholics and Lutherans, who buy out the Wisconsin farms and strive out the Congregationalist Church. "I will not look at his beer drinking habit nor at his loose idea of Sabbath observance nor at his rough exterior, but I will thank God and take courage as I look at his large family and see his patient, faithful wife, loyal as the needle to its pole. Among many other valuable things he brings a simple faith in God and in His Word as a part of his moral furniture. He brings a small but practically valuable body of Christian teaching, and the idea of loyalty to Christ and to the Church. Oh, that we boasters were as loyal! Willingly do I overlook his Sunday amusements when I remember that he and his large family have been to meeting and paid their tribute of devotion to God and to His Church. He has lived up to his teaching. Thank God, and we should imitate him, and live up to our light. His religion exercises a real restraint upon his life. Most valuable is the work done by all the Churches using foreign languages. But as a plain matter of fact, their work is limited and temporary in its character. They do not and cannot hold their young people. These learn to love the English language; they learn and love freedom of our churches. They leave the mother Church. It cannot meet their need. Many drift into practical Godlessness because our Churches do not reach them."—The Lutheran.

Distinguished Converts.

Miss Thorold, the eldest daughter of the late Bishop Thorold, a distinguished Anglican divine, has just been received into the Church by Father Maturin, formerly of St. Clement's P. E. Church, this city.

Mlle. Marguerite Cassini, a relative of Count Cassini, former Russian Ambassador to the United States, was received into the Church at the chapel of the convent of the Sisters of St. Mary, Paris, on July 18. She was formerly a member of the Russian (Greek) Church, as are her relatives.

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"I AM A CATHOLIC, SIR."

A STIRRING INCIDENT IN THE LIFE OF THE LATE MAJOR JOHN EGAN. Catholic Union and Times.

The recent death of Major John Egan, a retired United States army officer, at his home in New York, recalls a stirring incident of which this gallant soldier was the principal figure in his student days at West Point.

"I am a Catholic, sir," said Cadet Egan to the adjutant on the parade ground one morning when the cadets were ordered to attend services in the local Episcopal church, "All belonging to me, sir, are Catholics, and under the circumstances I decline to attend the Episcopal or any church other than one of my own denomination." It required greater moral courage to make such a declaration in those rampant know nothing days than it would in this more enlightened age, but young Egan was of the mold in which heroes are cast.

This started an investigation into the religious beliefs of the cadets, with the result that forty of the embryo officers protested against being sent to the Episcopal church on Sundays and expressed the desire of attending some Catholic church or remaining in the barracks on Sundays.

Young Egan graduated from the Military Academy in the class of 1862 and served throughout the Civil War in Woodruff's Battery. He was a personal friend of General Grant. At the time of his death he was engaged in writing a history of the Civil War, in which he served from the first until the last battle. He was twice wounded at Gettysburg, and was captured and imprisoned by the Confederation in Libby Prison. He escaped after a few months.

Major Egan was a devout Catholic and a regular attendant at the Church of St. Francis Xavier, in New York.

MARRIAGES AND DEATHS

MARRIAGE. MURPHY MCGRATH—At Nativity church, Buffalo, N. Y., on Sept. 5, by Rev. Father Walsh, John Murphy, of Oshawa, to Miss Mary McGrath, daughter of Mr. and Mrs. P. McGrath, Stratford, Ont.

DIED. O'CONNOR—At Ridgeway, on August 23, Edna Palmer, beloved wife of Lawrence O'Connor, aged twenty five years. May her soul rest in peace!

CHILDREN FOR ADOPTION.

GOOD CATHOLIC HOMES ARE WANTED for the following children: three girls, aged 5, 6 and 7 years, also two boys about 12 years of age and a baby boy about one month old. Applications for these children will be received by William O'Connor, office of the Catholic Children's Society, 140 St. Nicholas Buildings, Toronto.

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