### CHATS WITH YOUNG MEN

A PRAYER FOR THE HOLY SOULS

Jesu, by that shuddering dread which fell on Thee; Jesu, by that cold dismay which that shuddering dread kened Thee;

Jesu, by that pang of heart which thrilled in Thee; by that mount of sins which crippled Thee;

by that sense of guilt which

Jesu, by that innocence which girded Thee;
Jesu, by that sanctity which reigned

in Thee;
Jesu, by that Godhead which was
One with Thee;
Jesu, spare those souls which are so

dear to Thee ;

Who in prison, calm and patient, wait for Thee,
Wait for Thee,
Hasten, Lord, their hour and bid
them come to Thee,
To that glorious home where they
shall ever gaze on Thee!

ALL SAINTS AND ALL SOULS

Two days in the Christian year join together to make, as it were, one solemn commemoration of the life after death. One is a feast of joy and gladness, the other is a festival of sorrow and consolation. First, All Saints Day lifts our eyes to heaven, and shows us that great multitudes which no man can num-ber of all nations and tribes and peoples and tongues, have passed successfully through this probation which we call life, and have earned the title of saints. Then All Souls
Day turns our thoughts to the souls
of the faithful departed, languishing in the prison of love, and reminds us of the debt we owe them of relieving their pains by our fervent

These two days with the sublime doctrines of which they are the expression, reveal in a striking manner the power of the Catholic Faith to satisfy the religious crave ings of the human heart, and are therefore one more proof added to many others to confirm her claim to be the true church founded by God. What volumes might be God. What volumes might be written in commentary of these two feasts, and in explanation of the doctrines that underlie the celebration of them. But it is enough to call attention to the fact that the Catholic Church is the only church that includes as one of the working elements of its faith, the invocation of the saints and a belief in Purga-

Looking on the multifarious sects and cults, each claiming to be the divinely instituted church of Christ. it is little short of amazing that they should have intentionally left out of their religious systems or wilfully discarded such a soul-satis-fying explanation of the life after death. From the mere standpoint of human policy, it seems an outrage on human feelings that the great servants of God, who have gone to Heaven, should be ignored, robbed of the honor, veneration, and intercession which belows to be seen to be intercession, which belongs to them as friends of God, and should be deemed to have passed into utter deemed to have passed into utter uselessness except in so far as the recollection of their example inspires to imitation, the few who take the trouble to study their lives. As for the doctrine of Purgatory with stark denial, it is hardly conceivable that Christian folk could bring that hrings to berseyment such as the collection of the recollection of their example inspires to die has been gain, the deathless army of those who, shedding this mortal life, have put on immortality. Whilst the last dead leaves to do without a doctrine that hrings to berseyment such as the church arrays the mighty panorama of those for whom to die has been gain, the deathless army of those who, shedding this mortal life, have put on immortality. Whilst the last dead leaves to doctrine the consultation of the properties of the mighty panorama of those for whom consultation is for 1924, and is based on reports from close the number of preparatory students at 175,994, again an increase of approximately 17 per cent. over the previous two years. that brings to bereavement such consolation, and binds the living

of uniting itself in spirit with those who have passed away. The cold denial of the intercession of the saints has brought upon mankind a saints has brought upon mankind a scepticism in regard to future life that finds its reaction today in the pernicious mania for materialism. For materialism in its last analysis is simply the glorification of the is simply the

iffe such a pitiable and degree in the sight to moralists and thinkers.

At the same time the elimination of the doctrine of Purgatory has brought about the revival of spiritism which has been commandeered to supply the explanation in many the explanation in many af the condition of life and exceedingly dramatic change from gorgeous white to deepest from the exultant hymn poor deluded men have fallen, when they cast aside the sublime and con-

mortal in Heaven, or suffering for a time sustained by hope in the purging flames of Purgatory.

On All Saints Day we recall the vast multitude of saints, honor their virtues, and ask their intercession. The Christian year is too short to Blessed Sacrament. The Christian year is too short to give every saint a day, and so on this one day we pay our meed of praise and veneration to the saints known and unknown, who have from known and unknown, who have from the beginning of the world to the present time passed in such innumer-able hosts into the enjoyment of the Beatific Vision. As we praise their virtues we resolve to imitate their example. And as we recall their triumph, we are inspired with courage and confidence, that what they have done we can do. All they have done we can do. All Saints Day is an anticipatory observance of the day for which we hope, when we ourselves with the help of God's saints, may spend our All Saints Days in Heaven.

As the night of All Saints Day deepens into the dawn of All Souls, we pass naturally from the observance of an inspiring festival of joy, to the sad contemplation of the feast day of sorrow. What a wonderful thing it is to know that a wonderful ance of an inspiring festival of joy, to the sad contemplation of the feast day of sorrow. What a wonderful thing it is to know that our dear departed have not passed beyond the reach of our loving help, that we can still stretch out hands to them laden with gifts more welcome than anything they ever received from us on earth.

In any holding it before the eyes of his dying friend, he answered:

'Do not say that. See, here is One who not only dropped one tear but shed all his blood for you.'

"He looked up—that dying man—his eyes glazed in death, and he struggled to say, 'Let me kiss it.'

He rose up and kissed it. After doing so he gave a last look at his

cares for me.

Jesus have pity on me.'

CATHOLIC SCHOOLS'

is increasing approximately 17 per

cent. in every two-year period, and that the goal of 200,000 will be reached if not passed when the next census is taken during the coming

Three extensive surveys of the

ment in Catholic preparatory schools of 129,848, an increase of

Should enrollment continue to

increase at the same rate—and there seems every reason to believe it will, says the Department-the

reached the grand total of 205,912.
Statistics in the hands of the Department show that it is more

increase in teachers employed in

than justifiable to assume

enrollment in 1926

us on earth.

Heaven, earth, and purgatory, mingle together on these two great feast days. Faith and hope join 'Sweet!' and fell back dead. feast days. Faith and hope join hands in the Communion of Saints. Life and death, joy and sorrow, the goodness of God and the evil of sin take on a deeper meaning in the supernatural light that All Saints and All Souls shed upon the world. The Church Triumphant, the Church Suffering, and the Church Militant show their strength and their power on All Saints and All Souls Days.

The Pilot.

### OUR BOYS AND GIRLS

THE POOR SOULS

Pray for them, little children, When you hear the wild wind sigh; Some under seas are sleeping Some in lonely graveyards lie, Today with light feet bounding Where once, perhaps they trod, Whisper your Requiescate Close to the ear of God.

Murmur it over and over-"Oh, may they rest in peace!" Be sure that the Lord will listen And grant them swift release, Whether in tombs long mouldered, Or under the fresh turned sod, For the prayers of the little chil-

Are the keys to the heart of God.

ALL SAINTS Perhaps at no other time of the year does the Liturgy of the Church show to greater advantage than during the first two days of November. The dramatic contrasts, the setting, the suggestiveness. setting, the suggestiveness, the grandeur—all these points in which the Church makes the highest art the handmaid of the highest religion, are here to be seen at their best. Against a background of leafless trees the Church arrays the mighty paper and those for when the light paper and the light paper and the light paper are the light paper and the light paper are the light paper and the light paper are the light

This is one most effective and consolation, and binds the living with the dead in ties so tender and intimate.

This rejection of the twin beliefs in the intercession of the saints and in Purgatory have brought lamentable consequences in our day. Human nature craves some means of uniting itself in spirit with these parts of uniting itself in spirit with these parts.

This is one most effective and inspiring contrast—the dreariness of the season and the glory of the Feast. Another is in the Mass of the day itself. In the Epistle we behold that vast multitude of all nations and peoples and tribes and tongues that stand before the Throne and in sight of the Lamb, clothed with white robes and palms in their hands. In the Gospel we see the narrow, arduous way which leads up to that glorious City of God. Poverty of spirit—meekness, 2,505. Five years later, in 1920, shiply the glorification of the delusion that man must make his Heaven upon earth. Forgetfulness and disregard of the very real state which we call Heaven, the abode of saints and angels has led to disbelief in any future reward or punishment, and to the consequent rejection of the God given sanctions of morality, which makes moder neighbor to moralists and thinkers.

At the same time the elimination which have to be surmounted with weary steps before the summit of the Mountain of the Lord, whereon stands the Heavenly Jerusalem, is attained. But if the way be arduous it is quickly surmounted, and the toil sweetens the ecstasy of punishment, and to the consequent rejection of the God given sanctions of morality, which makes moder neighbor to moralists and thinkers.

At the same time the elimination

in the fray, gathered by the old battleground where both fought

These figures, says the Depart-ment, will do much to uproof the misconception that Catholic preparatory schools are woefully undernamed—that one teacher is com-pelled to instruct too many pupils fickle minds of the condition of life after death and to establish the communication which human nature craves between the souls of the living and the souls of the dead. Upon what a miserable substitute poor deluded men have fallen, when they cast saids the sublime and constitute of the first of the sublime and constitute of the first of the sublime and constitute of the first of

they cast aside the sublime and consoling doctrine of Purgatory revealed by God Himself and fostered by His Church for man's own good, to take up the deceifful and soul destroying cult of spiritism, conceived in diabolism and brought forth in error, and wreaking havor moral, physical, and intellectual with its deadly toll of shattered minds, broken bodies, and blasted souls.

The Communion of Saints is a bridge of prayer, built on the firm foundations of faith, bright with the irridescent hues of hope, that links us with those who have passed away and yet live glorious and im-

grace, the splendour of His beneficence, the inspiration and at the same time the salutary warnings of His teaching, brought out as it can The totals for these six dioceses are 50,982 students and 2,687 teachers.

Blessed Sacrament.

JESUS, HAVE PITY!

A noted speaker recently told this touching story:

"I am told of a young man in a farmhouse at the base in France dying of his wounds. Beside him was a friend—wounded, too, but not mortally. The dying lad had lived a reckless life, careless and extravagant. He went to the front to fling his life away: he was tired of it.

"Before passing away, he softefed and, turning to his friend who held his hand, he whispered: 'When I die will you shed a tear for me? If you don't no one will. Nobody ares for me.'

THE LARGEST SCHOOLS

The largest individual Catholic High school, according to the survey, is the Catholic Girls' High School in Philadelphia, with an attendance of 1,688 pupils. Next in line among the larger schools come with 1,381 boys, the Roman Catholic High school of Philadelphia with 1,128 boys, Immaculate High School of Chicago with 908 girls, St. Mary's High School of Philadelphia with 1,128 boys, Immaculate High School of Chicago with 908 girls, St. Mary's High School of Philadelphia with 1,128 boys, Immaculate High School of Chicago with 908 girls, St. Mary's High School of Philadelphia with 1,288 boys, Immaculate High School of Chicago with 908 girls, St. Mary's High School of Philadelphia with 1,288 boys, Immaculate High School of Chicago with 908 girls, St. Mary's High School of Philadelphia with 1,288 boys, Immaculate High School of Chicago with 908 girls, St. Mary's High School of Philadelphia with 1,288 boys, Immaculate High School of Chicago with 908 girls, St. Mary's High School of Chicago with 908 girls, St. Mary's High School of Chicago with 908 girls, St. Mary's High School of Chicago with 908 girls, St. Mary's High School of Chicago with 908 girls, St. Mary's High School of Philadelphia with 1,288 boys, Immaculate High School of Chicago with 908 girls, St. Mary's High School of Chicago with 908 girls, St. Mary's High School of Chicago with 908 girls, St. Mary's High School of Chicago with 908 girls, St. Mary's High School of Chicago with 908 girls, St.

Opening of a large number of Catholic High schools in the last few years has done much to swell "The young officer—a Catholic—drew from his pocket a little crucifix and, holding it before the eyes the number of Catholic High school students, the survey says. The development of the central High school, which has won almost unanimous approval in the larger centers, has been a material aid. This plan, it is found, has been a powerful encouragement to send Catholic children of school age to Catholic institutions.

The N. C. W. C. Department is making a check-up of the entire Catholic educational system. Data thus far obtained leads it to believe "Call it prayer in tabloid form, or what you, like—be sure before that increases similar to those in the High schools have been regis-God it was his salvation.

'The last word of the poor soldier before he closed his eyes in death was 'Sweet!' He meant 'Sweet tered in all other departments of the system.

Jesus have pity on me.' See how the Lord is sweet—sweet as honey fresh from the honey comb. His mercy, too, is sweet, and may it be your joy and your comfort both in life and death. When you gaze at any time, in any place on the figure of the Crucified, ejaculate with the dying man, 'Sweet, Sweet Jesus, pity me.'"—New Zealand Tablet.

London, Eng.—Catholic schools alone show an increase among the voluntary schools in the statistics of public education for the year 1952-23 just published. The Catholic schools number 1,132, an increase of three on 1922. The average attendance of 317,878 shows an increase of 3,405. During the year 185 Church of England schools an increase of 3,405. During the year 135 Church of England schools

### GROWTH Beeswax Enrollment in Catholic secondary schools in the United States has increased by 136 per cent. in the

Candles last nine years, a survey just completed by the N. C. W. C. Department of Education reveals. The survey also shows that the number of pupils in Catholic High schools is increasing approximately 17 per  $100\% - 66\frac{2}{3}\% - 60\% - 51\% - 33\frac{1}{3}\%$ **Votive Candles** 

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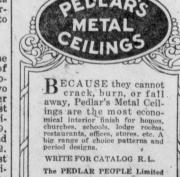
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were closed or transferred, with a loss of 29,378 children. The Wesleyans gave up seven schools, and fifteen other voluntary schools were transferred. Altogether there were, during the year mentioned, 154 during the year mentioned, 154 The bodies of the just shall shine in voluntary schools fewer than in 1921-22, with a loss of 58,509 pupils.

What will be the bliss of the just, when, at the end of the world, the soul. embalmed with the fragrance of Heaven, shall come to seek its body, to enjoy God for all eternity? The bodies of the just shall shine in Heaven like brilliant diamonds, like globes of love!



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