

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 sickened 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.

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 crav-

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.

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 willfully discarded such a soul-satisfying explanation of the life after death.

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 those who have passed away.

At the same time the elimination of the doctrine of Purgatory has brought about the revival of spiritism which has been commended to supply the explanation in many 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.

mortal in Heaven, or suffering for a time sustained by hope in the purgatorial 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 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 the beginning of the world to the present time passed innumerable hosts into the enjoyment of the Beatific Vision.

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.

Heaven, earth, and purgatory, mingle together on these two great 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.

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 Requiescat 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 children 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, 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.

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The tenderest and most appealing, however, of all the contrasts in the Liturgy of All Saints is the sudden and exceedingly dramatic change from gorgeous white to deepest black, from the exultant hymn which celebrates the triumph of the Saints to the mournful chant of Vespers for the Dead. The victors, and those who have been wounded in the fray, gathered by the old battleground where both fought and won, though some have yet an unsightly scar or two which must be healed before they can join the ranks of their comrades, whilst the Church lays aside her robes of rejoicing in order to put on the garb of a nurse, whilst she appeals to those in the fighting lines to come to her assistance—this is a most touching picture.

The Communion of Saints is a bridge of prayer, built on the firm foundations of faith, bright with the iridescent 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 on as it can be only, by the Church, the mother of Saints.—The Sentinel of the 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 softened 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 cares for me."

"The young officer—a Catholic—drew from his pocket a little crucifix and, 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—the 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 friend, and as he fell back on his pallet he gasped out the word 'Sweet!' and fell back dead.

"Call it prayer in tabloid form or what you like—be sure before God it was his salvation.

"The last word of the poor soldier before he closed his eyes in death was 'Sweet!' He meant 'Sweet 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.

CATHOLIC SCHOOLS' GROWTH

Enrollment in Catholic secondary schools in the United States has increased by 186 per cent. in the last nine years, a survey just completed by the N. C. W. C. Department of Education reveals.

Three extensive surveys of the Catholic educational system have been made by the N. C. W. C. Department of Education. The first, in 1920, showed a total enrollment in Catholic preparatory schools of 129,848, an increase of approximately 74 per cent. over 1915, the earliest year for which figures were obtainable.

TO PASS 200,000 IN 1926

Should enrollment continue to increase at the same rate—and there seems every reason to believe it will, says the Department—the enrollment in 1926 will have reached the grand total of 205,912. Statistics in the hands of the Department show that it is more than justifiable to assume the increase in teachers employed in the secondary schools is keeping pace with the increase in students.

These figures, says the Department, will do much to uproot the misconception that Catholic preparatory schools are woefully under-named—that one teacher is compelled to instruct too many pupils to make for efficiency. It will be seen, it points out, that in 1920 there was an average of 16 students to each teacher, and that the average in 1922 and 1924 is reduced to approximately 15.

INCREASE IN HIGH SCHOOLS

The 1924 survey shows that the High school enrollment in each of the 102 dioceses underwent a substantial increase in the previous two years. Even in some of the smaller dioceses the number had almost doubled. The Archdiocese of Chicago leads with an increase of 2,349, and the Diocese of Detroit is second with an increase of 2,217 over 1922.

students, 375 teachers; Boston—7,375 students, 388 teachers; Brooklyn—7,890 students, 387 teachers. The totals for these six dioceses are 50,932 students and 2,687 teachers.

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 the Boston College High School with 1,881 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 Chicago with 871 girls, Duquesne University Preparatory School of Pittsburgh with 752 boys, La Salle Academy of Providence, R. I., with 750 boys, and Mercy High School of Chicago with 750 girls.

Opening of a large number of Catholic High schools in the last few years has done much to swell 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 that increases similar to those in the High schools have been registered in all other departments of the system.

London, Eng.—Catholic schools alone show an increase among the voluntary schools in the statistics of public education for the year 1923-24 just published. The Catholic schools number 1,132, an increase of three on 1922. The average attendance of 317,878 shows an increase of 3,465. During the year 135 Church of England schools

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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 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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