

RELIGIOUS RECEPTION

AT DE LA SALLE COLLEGE, AURORA, ONT.

At the close of the Annual Retreat conducted last week by the Rev. J. McCandlish, C. S. S. R., at De La Salle College, Aurora, sixteen young men made their First Vows as Christian Brothers and eleven postulants received the holy habit of St. De La Salle.

The ceremony of Reception was conducted by Rev. Brother Bernard, Provincial, and was attended by most of the Brothers of the Toronto Province. The function concluded with Benediction of the Most Blessed Sacrament given by Rev. Father McCandlish.

Those who received the holy habit were: Gerald Walsh (Newmarket), in religion Brother Benildus; Leo Ryan (Tweed), in religion Brother Camillus; John W. Gilles (Preston), in religion Brother Xavier; George N. Mather (Preston) in religion Brother George; Clarence W. O'Brien (Kingston), in religion Brother Benedict; John Naylor (Kingston), in religion Brother Artemon; Clarence Schmidt (Preston), in religion Brother Hilarton; Wilfred Greyerbiehl (Toronto), in religion Brother Celsus; John J. Pailing (Cainsville), in religion Brother Frederick; Albert V. O'Neil (Merrittton), in religion Brother Claudius; Alfred Hergott (Mildmay), in religion Brother Bonaventura.

The new novices graduated this year from the Junior Department of the Brothers' Training College where their places are being filled by a number of new recruits who are entering for the scholastic term beginning in September. The Annual Retreat for the junior students opened on Sunday last and is likewise being conducted by Rev. Father McCandlish, C. S. S. R.

To their many friends among the clergy and laity to whose kind encouragement and co-operation so much of the development of their work in the cause of Catholic education in Ontario is due, the Christian Brothers are deeply grateful.

THE EUCHARISTIC CONGRESS

COPY OF LETTER RECEIVED FROM THE COMMITTEE OF CANADIAN EUCHARISTIC CONGRESS PARTY TO ROME

To Messrs. Thos. Cook & Son, London.

Gentlemen:—Our Committee takes pleasure in bringing to your notice the following resolution which was adopted unanimously, June 18th, 1922, in the parlors of the Grand Hotel, Brussels.

The members of the Canadian Pilgrimage to the Eucharistic Congress, Rome, who have now reached the end of their long journey, feel it a duty to express their entire satisfaction at the splendid way in which Messrs. Thos. Cook & Son have carried out the promises made to them through their agency in Montreal. It is a pleasure to acknowledge that Messrs. Thos. Cook & Son have again in this instance, maintained the high repute which is theirs throughout the world.

Our Committee also feel that it is a duty generously to recognize the zeal, kindly solicitude and business capacity of Mr. Louis Novelli, Messrs. Thos. Cook & Son's representative who accompanied us during a long and difficult tour. This gentleman did not spare himself; he was ever at our services and it is only fair that we should tender him the hearty expression of our gratitude. Not less real is our indebtedness to Mr. Emile Vaillancourt of Cook's Montreal Agency, who as chief organizer of our Pilgrimage, took every means to assure its success.

In the Reverend Fathers Archambault and Devine, S. J., the Spiritual Directors, and in Mr. Jean-Baptiste Lagace, M. A., whose lectures on art during the tour were so instructive, Messrs. Novelli and Vaillancourt had able support in conducting so large a body across the Atlantic and through Europe.

In this resolution, the Committee wishes to frankly acknowledge the services of these men devoted to our whole party and they do not hesitate to assert that to their efforts is due the success of the long journey which has just ended.

THE COMMITTEE

President (Sgd.) Norbert Decelles, Secretary, (Sgd.) J. H. Destroismaisons, Committee, (Sgd.) Edward Foley, Joseph Corbell, J. S. Desbiens, Alfred J. Trudel, J. F. Bourlet.

GOOD INTEREST AND ABSOLUTE SECURITY

A liberal rate of interest with absolute security is the attractive offer made by the Minister of Finance to holders of the Canadian Government War Loan bonds maturing December 1, 1922. The offer is not made to investors generally, but only to the holders of the bonds soon to mature. The bonds to be retired, bearing interest at five and one-half per cent., will be exchanged for new bonds bearing the same rate of interest. See the advertisement of the Minister of Finance.

WEEKLY CALENDAR

Sunday, Sept. 8.—St. Seraphia, virgin and martyr, parents who fled from the persecution under Adrian. Resolving to consecrate her life to Christ she gave away all of her possessions and finally sold herself into slavery. Through the Saint's piety, her mistress, a Roman lady named Sabina was converted to the faith. Having been denounced as a Christian the Saint was condemned to death by fire but miraculously escaped. She was later beheaded.

Monday, Sept. 4.—St. Rosalia, was the daughter of a noble family descended from Charlemagne. She was born in Palermo. Despising worldly vanities she made her abode in a cave on Mount Pellegrino where she practised austere penance and manual labour. She died in 1160.

Tuesday, Sept. 5.—St. Laurence Justinian, refusing the offer of a brilliant marriage fled secretly from his home at Verice and joined the Canons Regular of St. George. He became the first Patriarch of Venice and died A. D. 1435 at the age of seventy-four.

Wednesday, Sept. 6.—St. Eleutherius, was chosen abbot of St. Mark's near Spoleo and favored by God with the gift of miracles. He later assigned his abbacy and died in St. Andrew's monastery in Rome about 582.

Thursday, Sept. 7.—St. Cloud, confessor, was the son of Chlodimir, King of Orleans. After his father's death his uncles divided the kingdom between them and stabbed two of their nephews. Cloud, saved by special providence, renounced the world and devoted himself to the service of God. He later established a monastery about two leagues below Paris where he assembled many pious men who fled from the world for fear of losing their souls in it. He died about 560.

Friday, Sept. 8.—The Nativity of the Blessed Virgin Mary announced joy and the near approach of salvation to the lost world. Mary was brought forth in the world not like other children of Adam, infected with the loathsome contagion of sin, but pure, holy, beautiful, and glorious, adorned with all the most precious graces which became her who was chosen to be the Mother of God. She appeared indeed in the weak state of our mortality; but in the eyes of Heaven she already transcended the highest seraph in purity, brightness, and the richest ornaments of grace.

Saturday, Sept. 9.—St. Omer, bishop, was born toward the close of the sixth century in the territory of Constance of a wealthy and noble family. After the death of his mother he entered the monastery of Luxen, whither he persuaded his father to follow him, after having sold his worldly goods and distributed the proceeds among the poor. He was called from his solitude to take charge of the government of the Church in Terouenne. When he took charge, the greater part of the people living within the limits of his diocese were pagans but through his efforts it soon became one of the most flourishing dioceses in France. He died in 670.

PROTESTANT WINS K. OF C. PRIZE

Atlantic City, Aug. 5.—Professor Samuel Bemis, head of the department of history in Whitman College, Walla Walla, Washington, was declared winner of the first prize of \$3,000 in the Knights of Columbus competition for the best essay on an American historical subject written by a professor or instructor of history in any American college, at the American history session of the fortieth supreme convention here.

Whitman College is a Presbyterian institution. The prize-winner, whose essay was on "Jay's Treaty," assumed the pen name of Christopher Columbus and neither judges nor members of the historical commission were aware of his identity until a sealed envelope was publicly opened at the general session of the convention by Gaillard Hunt, chief archivist of the U. S. State Department, who was chairman of the judges' committee.

The American history session was featured by a scholarly address by Edward P. Sweeney, of Boston, chairman of the Knights of Columbus Historical Commission, and by a report of Mr. Hunt, chairman of the judges' committee, in which he emphasized the importance of the work of the commission. John F. Reddin, of Denver, supreme master of the Fourth Degree, also spoke of the work now being carried on throughout the United States, as did Professor George Herman Derry, of Union College.

"History," said Mr. Hunt, "is not an exact science, but an applied science, and its chief value lies in the inspiration which we can draw from the past and the manner in which we can apply the knowledge we gain to consideration of present and future problems. For that reason I am glad that the Knights of Columbus, an organization composed largely of that class of American citizens that does not pretend to be pedagogue or erudite, have undertaken this work. The best exemplification we can give of the value of this work is to hold to upstanding American principles in our lives."

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Mr. Hunt advised that competitors now restricted to professors of history be opened to the public at large. It was announced that awards in other classes of the historical competition are not yet decided, as many manuscripts have still to be read by the judges.

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An article by M. Leon Goudallier in Cosmos of Paris, translated for the Literary Digest, states that the art of shorthand is not a modern invention, but was known to the ancients. "Learned men," it says, "believe that they have found it among the Phoenicians, the Egyptians, the Persians, and the Hebrews; but they cannot prove their case. Among the Greeks and Romans, however, its existence is certain. With the advent of Christianity, the writer says that both the Greek and Latin systems of shorthand were extended, reaching their greatest development in the times of the persecutions; and he declared that it is to Christian natives who used shorthand that we are indebted for the accounts of the martyrs. For they were present at the trials of those who confessed Christ. M. Goudallier goes on to give instances of the early Christian use of shorthand.

He says that Pope Clement I. (96 A. D.) divided Rome into seven districts, each with its stenographers; that St. Augustine tells us that his hearers took down his discourses in shorthand; and that at an early council, held in Carthage, there were required eight shorthand

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