

## THE MEASURE OF THE MEN

By MARGARET L. HART

**N**OW that the Eucharistic Congress has passed into history, it may be interesting to review the leading men of the event, from the standpoint of a layman, and also to summarise the intellectual programme. Picturesque as he was important, the Cardinal



Father Bernard Vaughan, S.J.

Legate captivated every eye. Majestic in bearing, urbane and gracious, all-embracing in his cordiality, this central figure of the Congress left an indelible impression on all who came within reach of his magnetic personality. Considerably over six feet in height, lithe and sinuous as an Indian, with the graceful carriage of the courtier, his every move was an attraction, a challenge to the world of his claim as a Prince of the Church and among men. The countenance of the Legate is not dark and swarthy, as one might expect, but bright and pink rather than ruddy. His face, though ascetic, is strongly mobile, and expresses the most ardent enjoyment of passing events, as when it shone with happiness at view of the immense throngs who fyled before him at his receptions, or when it became soulful with emotions at the words of a little Italian girl—the first sound of his native tongue since his arrival. Cardinal Vannutelli was most frequently seen in the long cappa magna, falling picturesquely over the dark cassock with broad sash and little red cap or biretta, and so frequent was his appearance amongst the crowds that his portrait is impressed forever upon the fortunate ones of the Congress.

This is the eighth occasion upon which Cardinal Vannutelli has acted as the Pope's Legate at the Eucharistic Congress, and we have his word for it that the Congress of Canada eclipsed every one of its predecessors.

Next perhaps in the matter of attraction came Cardinal Logue, for had he not crossed the ocean to participate in the event? In its way the story of Cardinal Logue is as interesting as many a romance. Born the son of humble parents, the little Irish lad soon outstripped all competitors in both scholastic and physical attainments. On entering the service of the church his advancement was rapid, for her welfare was always the motive power of his actions. Among his notable achievements are the completion of the famous Cathedral of Armagh, begun in 1840, the year of his birth, and the relief of the Irish people in the potato famine of 1879. To pay the debt of his cathedral, Cardinal Logue sought help of Irishmen the world over, and six years ago had the happiness of seeing it completed and consecrated. At the time of the famine he raised \$150,000 by his own effort for the relief of those in distress.

The Cardinal Primate of all Ireland is, as he said himself at Notre Dame, "a little man with a little voice," but he has a large heart, a master mind and a great wit, and with him the church and people of Ireland are ever and always first.

The third Prince of the Church presents Cardinal Gibbons, America's greatest churchman, has a presence dignified and gentle, his countenance serious or sweet, as different influences play upon it, and it requires but one

glance at his ascetic face to know that mind rather than matter has been ever uppermost, and that the Catholic Church in America is controlled by one whose native judgment and training eminently fit him for his exalted and responsible office.

A figure among the most notable was that of Archbishop Bruchesi of Montreal. Throughout the entire proceedings one felt that the controlling power was in his keeping. His hand was on the pulse of things at every turn, and his senses alert to every symptom. This was particularly noticeable at the monster public meeting at Notre Dame, when 20,000 crowded its interior. At times the voices of some of the speakers could not be heard in the vast space, and when once or twice the impatience of the people at not being able to hear, showed signs of becoming too evident, the little Archbishop of Montreal rose, and with a motion of his uplifted hand stilled into a great silence the immense concourse, while his words rang out in clarion tone asking courtesy for all who had come to greet the gathering. Nothing else was needed, and the slight break was turned into a happy incident, showing to those present from all over the world the deep and revered place Archbishop Bruchesi has in the heart of his people.

The less spectacular part of the Congress, the meetings at which the papers were read and discussed, was not the least important, though perhaps less popular part of the programme. The great centre around which all the speakers turned was the Blessed Sacrament, its meaning and the methods for increasing its world-wide devotion.

In his Sunday sermon at St. Patrick's, his Lordship, Bishop Fallon of London, preached on the words of our Lord, "This is My body and this is My blood," saying that this was the constitution and charter for the doctrine of the Blessed Eucharist, and the occasion on which they were uttered was that of the first Eucharistic Congress.

"The Eucharist and Modern Society" was the title of a paper read by Rev. Bernard Vaughan, S.J., before the women's section at Stanley Hall. Needless to say, the hall was simply packed. This noted speaker has since addressed a Toronto audience, and they have been given an opportunity to experience for themselves the pleasure to be derived from Father Vaughan's impregnable logic and breezy epigrams. Whatever Protestants may think of his outspoken declarations, they must at least give him credit for frankness, courage and high ideals.

At the Congress the Diocese of Toronto was represented by Right Rev. Mgr. McCann, representing the Archbishop; Rev. J. L. Hand, Dean of Toronto, who read a paper dealing with the methods advisable for preserving and increasing the spiritual life of young girls in large cities, and Rev. Hugh Canning, who read a paper entitled "School Children and Early Mass." A paper by Rev. M. J. O'Brien, D.D., of Peterborough, the noted temperance advocate, who some years ago brought home the banner from the other side for greatest increase in temperance members, was one of the thirty-two papers read.

Miss Anna T. Sadlier of Ottawa, probably the most popular Catholic woman writer of Canada to-day, was the only lady who addressed the Congress, and she spoke on the work of altar societies. Miss Sadlier was well-known in Montreal, and her appearance was the signal for much kindly comment from many in the audience.

"The Eucharist is a Convert Maker," by the well-known missionary, Rev. Alexander P. Boyle, C.S.P., of Washington, D.C., and "Faith in the Eucharist and Modern Unbelief," by Right Rev. Bishop McDonald, of Victoria, B. C., are titles sufficiently luminous to tell the nature of the things discussed at the different meetings.

It would be impossible but that the wonderful appeal to the senses and intellect, which the Congress undoubtedly was, should have results more than passing. The spirit of the occasion was expressed by Bishop Fallon at the close of his address, when he wished that all, Catholics and non-Catholics, might be benefited as a result of the Congress.

The hospitality and courtesy of Montreal's people made a fine impression on all who experienced it, and did much to uphold the traditions of the Celtic races, from which the majority are descended. Nor was this hospitality confined to the church people immediately concerned; the event was treated as being of a civic and national importance, and every class participated in the personal welcome extended to visitors.



Cardinal Vannutelli, the Papal Legate.