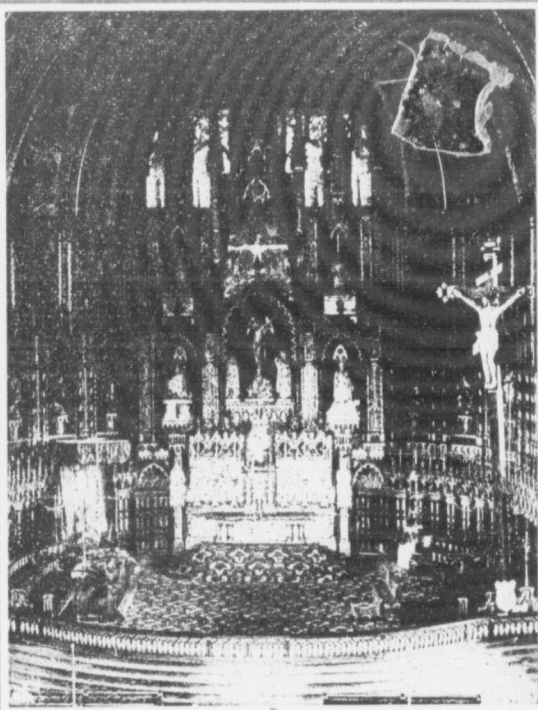


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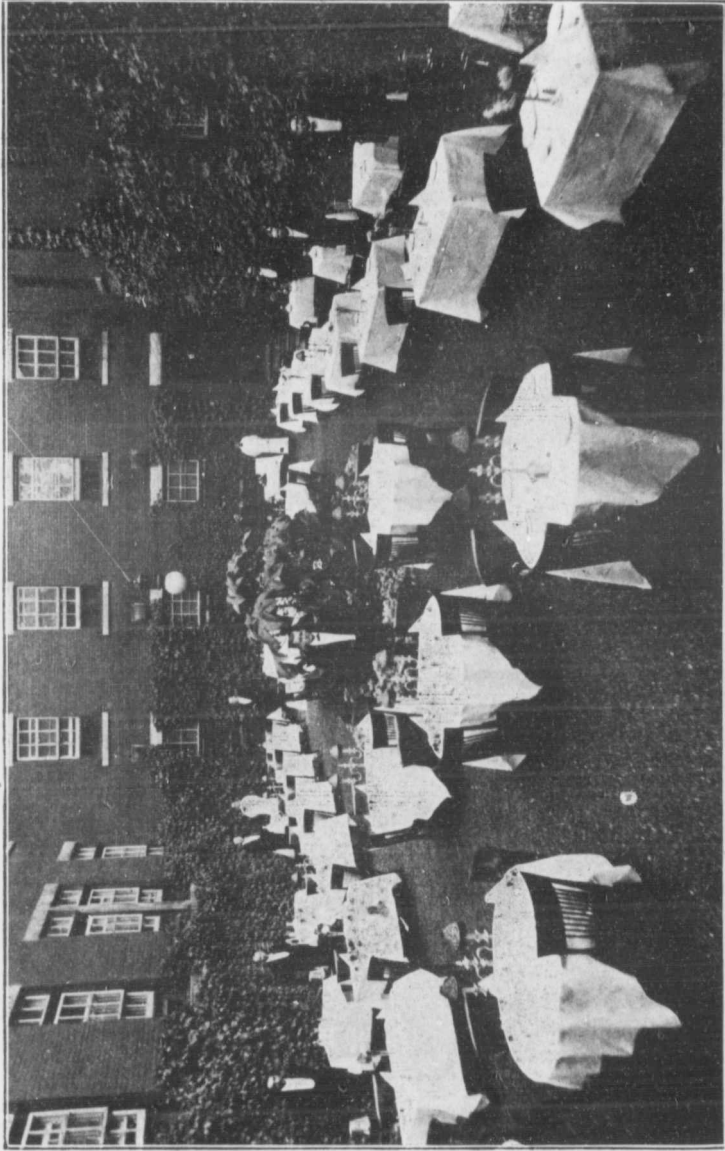
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MONTREAL  SEP. 3rd TO 11TH 1910.



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XXI INTERNATIONAL EUCHARISTIC
CONGRESS

MONTREAL, SEPT. 3rd to 11th, 1910



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 **FOREWORD** 
"THE MESSAGE OF THE CONGRESS"
By
 **WM. H. ATHERTON, Ph.D.** 


When the normal in nature and in human affairs has been disturbed, the careful student, observing the existence of a law of action and reaction, patiently awaits the inevitable adjustment and balance of things. Ebb and flow, night and day, sunset and sunrise, tempest and calm, activity and repose, peace and war, slump and boom, health and sickness, faith and doubt are all indications of the workings of the above law which operates not only in the realm of nature, but in that also of the economic, social and spiritual life of an individual or of a community.

Here I would limit the present application of this law of adjustment to the life of the thought world as expressed by the terms of philosophy and religion. The normal there is frequently disturbed in the individual and in a nation for shorter or longer periods. Optimism and Faith alternate with Pessimism and Unfaith, but the latter attitude is a disease, while the former is the normal state of a healthy and progressive human being.

During the latter half of the last century, the world was sick. The life of Faith was threatened, the disease of negation had intervened, the normal was departed from. Unfaith and unrest prevailed, but even now the inevitable reaction and return to health is being evinced by a harking back to a spiritual philosophy supplanting that of mere naturalism or agnosticism, while the neglected claims of Religion and the inner life are being met with an increase of personal devotion and practical piety. Towards the close of the last century the Catholic Church, which has grown old experiencing the signs of the time, and the laws governing life, foreseeing the sunset of Faith in France but realizing the law of adjustment above noticed, provided for the dawning century, which was to be one of Faith, the remedy of the International Eucharistic Congress.

This it seized upon as the means of stirring up the flickering embers of faith and piety by the advocacy of an increased devotion to the person of Christ especially in the Eucharist, and by a more actively Christian life.

Since their first inception in 1881 at Lille in France the undoubted successes of the subsequent International Eucharistic Congresses have proved the efficacy of these Conventions as means to obtain their end, and it is confidently hoped the XXI International Eucharistic Congress to be held in Montreal this September, the first in the new world, while being no less brilliant in its external splendours, will be marked by a rebirth of spiritual enthusiasm, of increased belief in the Unseen and a quickened moral life, no less than its predecessors.

It is claimed that these Congresses by concentrating the attention of the faithful for several days on the fundamental dogma of Catholicity—the Blessed



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Eucharist—especially by the encouragement of the practice of more frequent and even daily Communion, will strengthen and develop the religious life of the children of the Church and bring a blessing to the lands that welcome them. Their influence will be far reaching, for they will affect, in no slight way, many good God-fearing men and women not of the fold, but who nevertheless build their theories of life on the conception of a spiritual origin and final destiny. To all such the Eucharistic Congress of 1910 will be the apotheosis of the spiritual,—the triumph of the spirit over matter, and the extension of the Kingdom of Christ.

All those who look to the future of Canada will welcome the Congress to their great Commercial Capital as a means to provide the antidote to the seductive poison of an unhealthy materialism, to which a young and prosperous country is exposed. Religious Faith and Optimism are assets which our Dominion planners cannot despise or discourage in its young citizens.

The Congress will teach the men of these times that there is something of more worth than dollars and dimes. It will be welcomed because it gives those higher visions to our young men and women, without which a nation decays and dies. For as Carlyle says, "For a man's well-being, Faith is properly the one thing necessary." The just man as well as the just nation lives by "Faith." The general acceptance of the dreary hypothesis of negation could never succeed in rearing up a strong and brave and good race, for the "Soul of immortal seed, high destined man," breathes normally best on the heights of the mountain of Faith and the Ideal and is choked in the smoke laden city of worldliness on the plain beneath.

The coming of the 21st International Eucharistic Congress to this continent will do good if it only serves to remind this new world that the exclusive pursuit of the material deadens the spirit, destroys the gentleness of life, blunts and obscures the mind and hardens the heart so that the pinions of the drugged soul lie inert and cannot attempt the flight of faith or the quest of the good, the true and the beautiful.

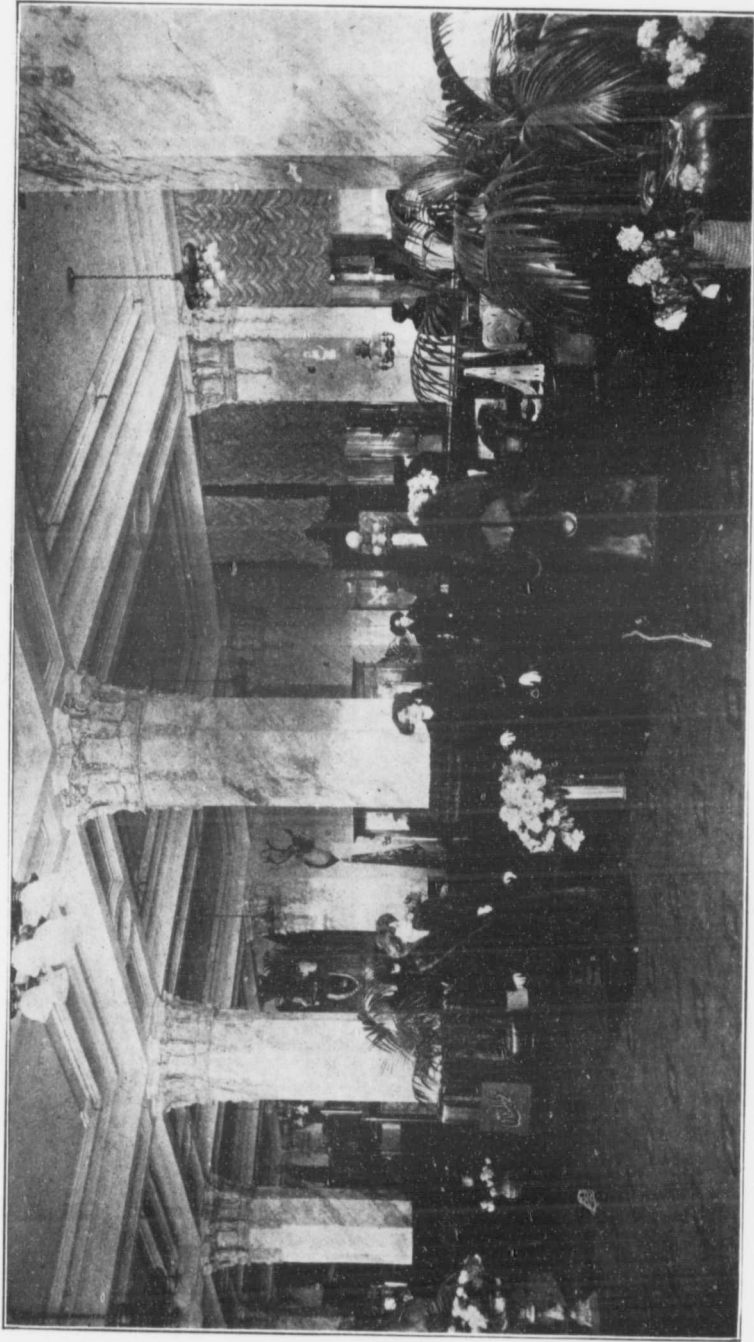
The Congress is a call to all to the higher life.

Wealth is good, and prosperity is good when normally sought after, but the message of the Congress is:—

"Seek first the Kingdom of God and all these things will be added unto you."

W. H. A.





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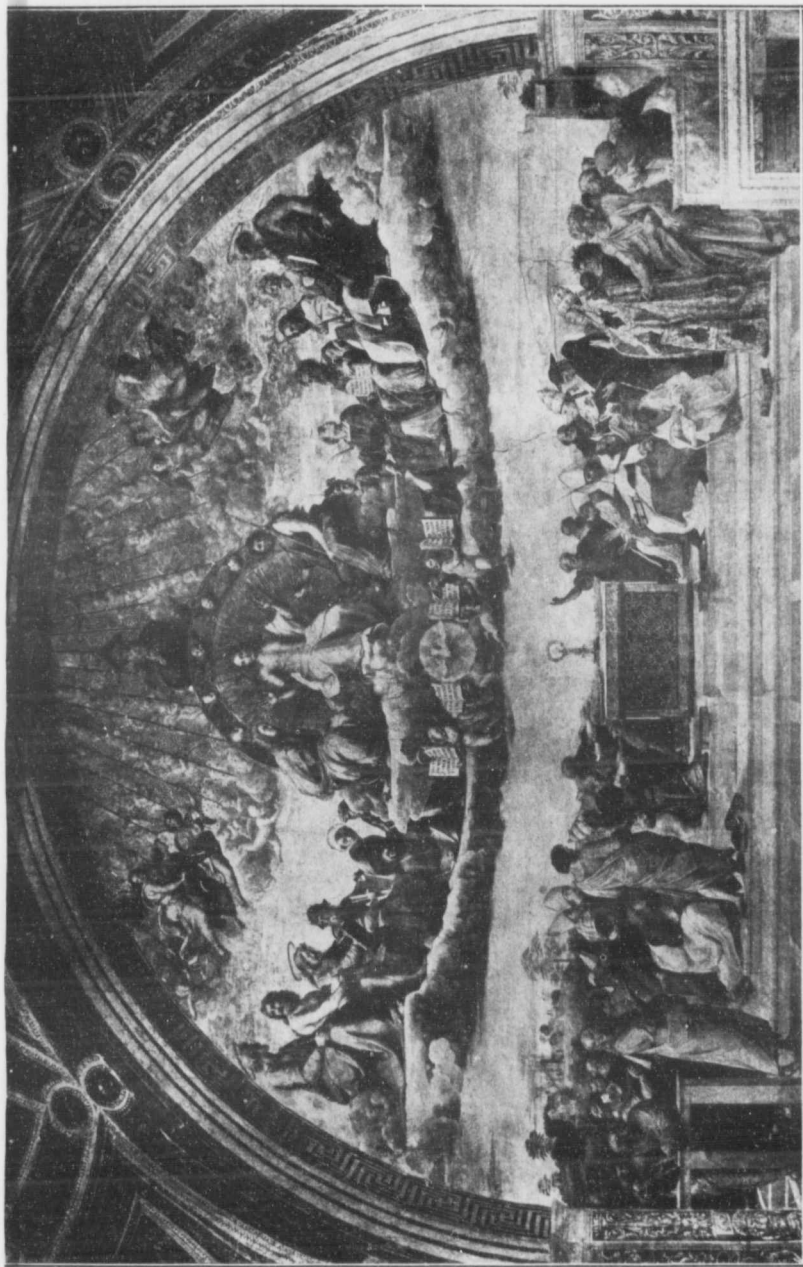
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Review of the World's Great
EUCHARISTIC CONGRESSES

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THE first modern Eucharistic Congress was held in France, where, in fact, the idea of holding such a gathering originated. On June 29, 1873, at Paray-le-Monial, in the Basilica of the Sacred Heart, 200 French deputies dedicated themselves and France to the Sacred Heart as they bowed in lowly worship before the Blessed Eucharist. A pious woman, whose name remains unknown, was greatly impressed by this unique and solemn act of devotion. She saw a vision of an International Eucharistic Congress, meeting annually in the different Roman Catholic centres of Europe and discussing ways and means for promoting devotion to the Blessed Sacrament. A desire took possession of her to devote her life to the salvation of the world through the Eucharist. With that object in view she approached the saintly and venerable bishop, Mgr. Gaston de Segur, who commended her proposal and brought the matter to the attention of the Pope. In 1879 Leo XIII imparted his blessing and promised his support to the new movement, and in 1880 a "Permanent Committee" under Mgr. de Segur was appointed to arrange for the summoning of the 1st International Congress. This was held in 1881.

LILLE The place where the Congress met was Lille, a university and industrial city in the north of France. The sessions, which were held from June 28 to 30, were attended by delegates from Italy, France, Belgium, Austria, Great Britain, Mexico, Chilli and the Antilles. The discussions and papers were of a high order of excellence, and the Congress adjourned fully convinced that the sessions had



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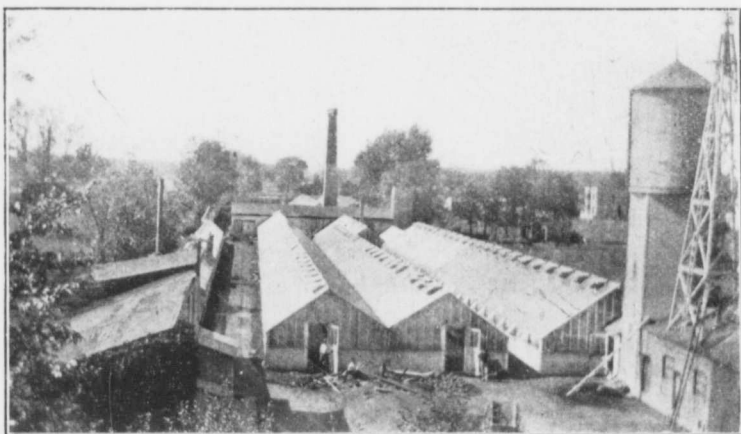
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been productive of great good. The programme adopted at this Congress, though it has been greatly developed and enlarged since then, has remained the model, in a great many of its features, for the twenty Congresses that have followed that held at Lille. So great was the success of the Congress that the second was looked forward to with keen anticipation.

Avignon The Congress of 1882 was held at Avignon, once the headquarters of the Papal See. The town was a place of some importance in the times of the Roman supremacy, and seems to have had special connection with the Greek colony at Massilia. From 1309, when Clement V. took up his abode in the city, to 1377, when Gregory XI. returned to Rome, Avignon was the seat of the Papal Court. In 1348 it was purchased by Pope Clement VI. from Joanna of Sicily for the sum of 80,000 florins, and it remained in the possession of the Popes until the French Revolution. The Palace of the Popes stretches in solemn grandeur along the southern slope. This building, or rather congeries of buildings, was commenced by Benedict XII. in 1336, and was



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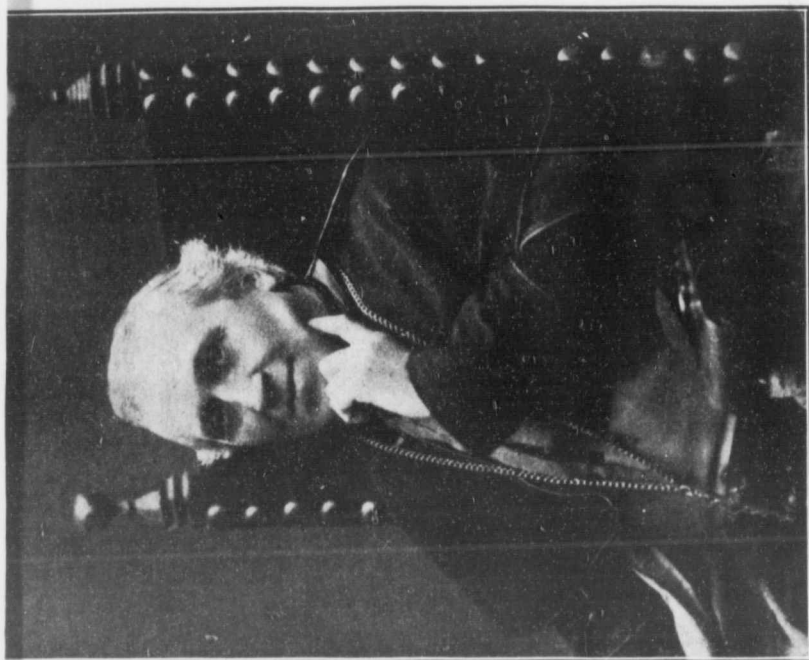
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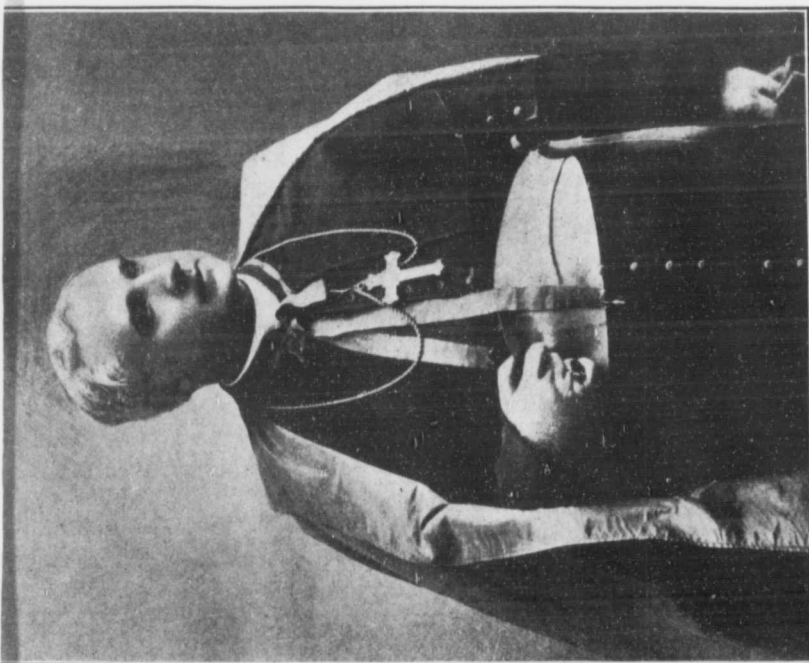
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occupied by successive Popes for 60 years. It covers an area of more than one and a quarter acres. The religious fetes in connection with the Congress at Avignon were held in the Cathedral of Notre Dame des Doms, a building of the 12th century, and in the churches of Agricol, St. Didier, and St. Pierre.

LIEGE The third Congress was held without the borders of the country that witnessed the first and the second. In 1883, Liege, in Belgium entertained the delegates in a very hospitable manner, and provided a programme of papers, sessions and fetes that greatly surpassed the programmes of the first two Congresses in scope and splendor. The sessions were held from June 5 to 10, and some exceedingly interesting and instructive papers and addresses were read and made. This Congress proved conclusively that such yearly gatherings as had been held since 1881 had proved of inestimable benefit to the Church and had quickened the devotion of thousands to the Person of Jesus Christ as veiled beneath the species of bread and wine in the Blessed Sacrament.

Fribourg No Congress was held in 1884. In 1885, however, Switzerland, which had witnessed much in the 16th and 17th centuries that had caused grief and pain to several of the successors of St. Peter in the Holy See, opened its doors to the delegates to the 4th Congress and gave them a cordial and a hearty greeting. At Fribourg, (once described as a Rome in miniature) the sessions were held. His Eminence, Cardinal de Mermillod, was the guiding spirit of the Congress, and his eloquence and zeal evoked wonderful enthusiasm among the hundreds of bishops, priests and laymen present, who had been drawn together by a common love and veneration for the Blessed Eucharist. Thousands listened to the impassioned eloquence of this great Prince of the Church, including members of the Government, municipality, the army, the magistracy and the people as a whole. The final Benediction was given from the hill that dominates the picturesque city amid the salvos of artillery, and the reverberations of those salvos as they struck the rocky

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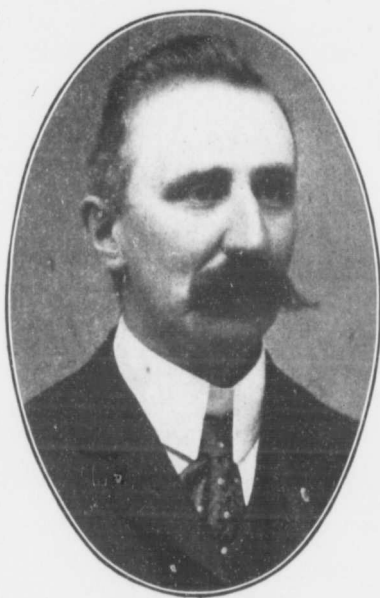
Montreal.

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IN MR. THOMAS O'CONNELL, the City of Montreal, possesses a very enterprising and up to date business man. Born in St. Ann's Ward, Montreal, in 1867, of Irish parents, he received his education in St. Ann's school, and began his business career as an office clerk, but finding this occupation too confined he took up the study of Sanitary Science and Hygienic principles with the firm of Robert Mitchell & Co., where he remained for a number of years. In 1895, he established himself in business and since then has won an enviable reputation for excellence and thorough work in his important branch of trade.

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MR. O'CONNELL was first elected to the City Council in 1906, to represent St. Ann's Ward, and was re-elected last February by the largest majority ever given to a candidate in St. Ann's Ward, which is a further mark of the confidence placed in him by his fellow citizens.

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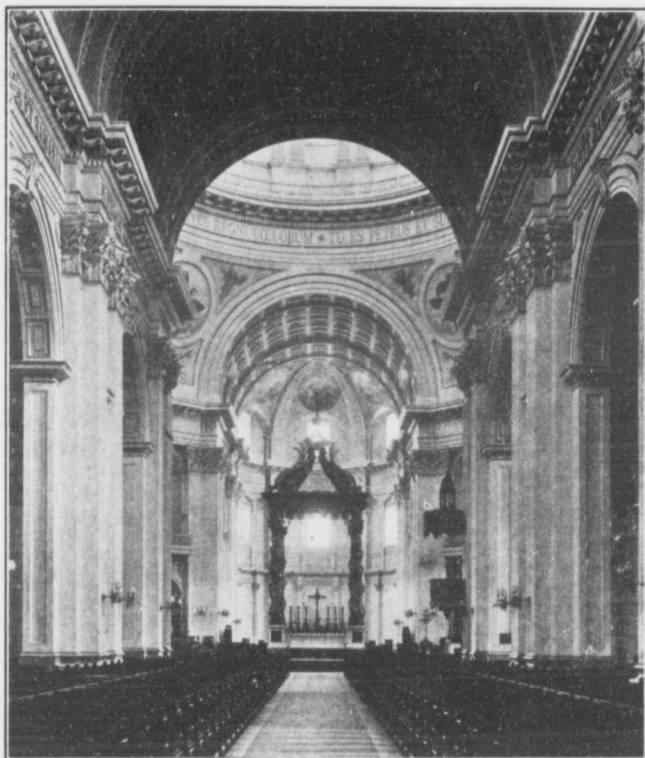
MONTREAL.

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SOUVENIR OF THE XXI INTERNATIONAL EUCHARISTIC CONGRESS

sides of the neighbouring Alps. The scene was one remarkable alike for grandeur and solemnity. This Congress was perhaps the most enthusiastic of the four.

Toulouse 1886 Toulouse, the ancient capital of the middle Provinces of France, witnessed the incidents connected with the 5th Congress, which was held from June



INTERIOR OF ST. JAMES CATHEDRAL (MONTREAL)



20 to 25. This Congress was rendered especially noteworthy by the opposition of a certain hostile faction, which threatened to completely mar the harmony of the gathering. Happily, however, a splendid and unqualified success crowned the efforts of those who had organized it and who had prepared its programme.

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 Centre row. — Rev. Canon O'Meara (St. Gabriel's). Rev. Gerald J. McShane (St. Patrick's).
 Rev. J. E. Donnelly (St. Anthony's).
 Bottom row. — Rev. John P. Kiernan (St. Michael's). Rev. Thos. F. Heffernan (St. Thomas Aquinas).
 Rev. P. J. Brady (St. Mary's).

(Photos by Gordon).



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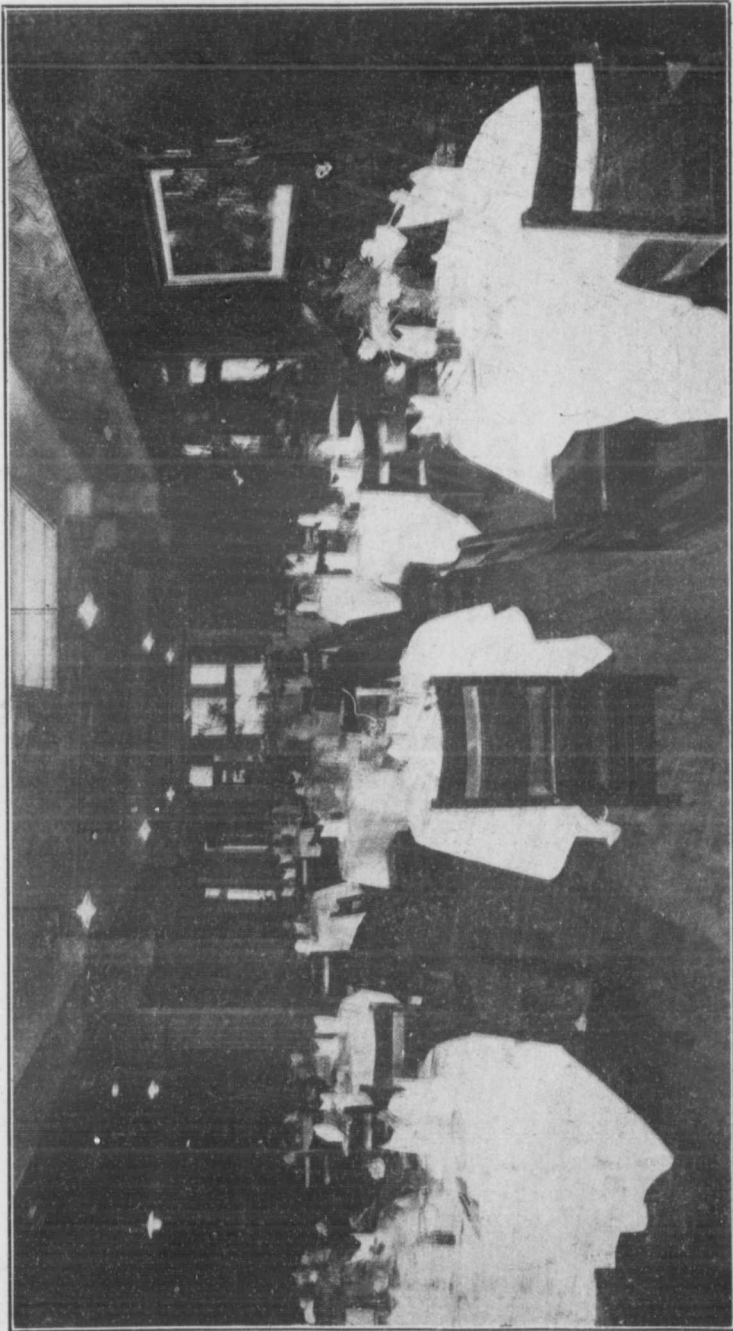
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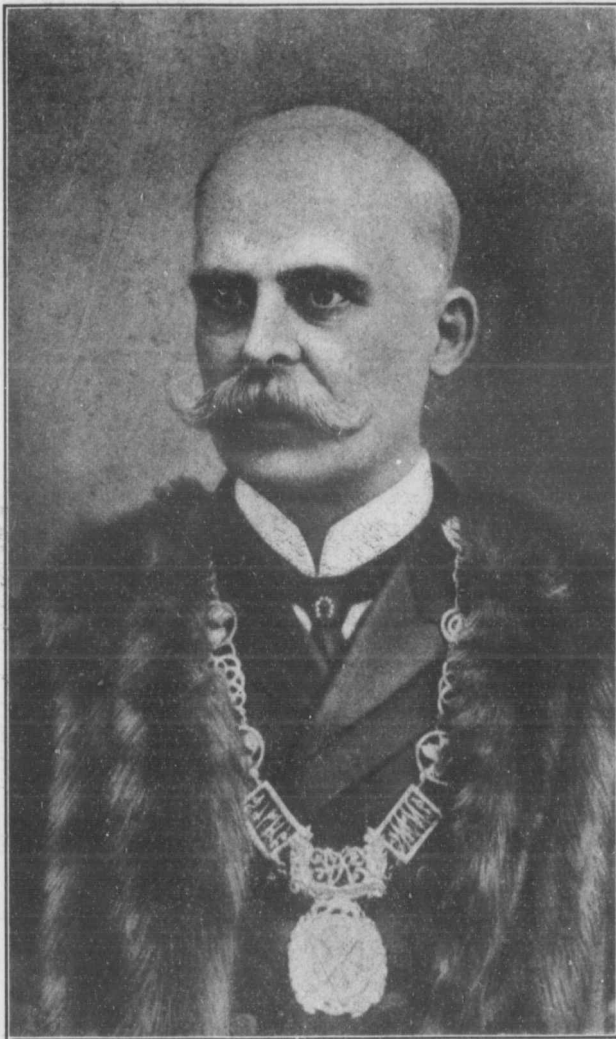
PARIS The year 1887 did not witness a disputation
1888 relative to the Blessed Eucharist, as no Con-
 gress was held in that year. In 1888, however, Paris, then on
 the eve of the great Exposition of 1889, opened its gates to the
 delegates and made them welcome to its beautiful churches,
 boulevards, and homes. This Congress was a conspicuous
 success from every point of view. The programme had been
 well prepared, and the speakers were among the very best
 whom the Church could provide. The sessions were com-
 menced under the secular vaults of the Cathedral of Notre
 Dame, when a magnificent oration was delivered by the Rev.
 Pere Monsabre. The subsequent ceremonies in the churches,
 the public acts of homage and veneration, and the different
 fetes, etc., were marked by a solemnity, beauty and brilliance
 that one is almost sure to find in Paris,—perhaps the most
 beautiful city in the world.

Antwerp The seventh Congress was held in 1890 at
1890 Antwerp, one of the most important seaport
 towns in Belgium. It coincided with the Feast of Our Lady
 (Aug. 15), a festival dear to the hearts of Belgians. This
 Congress was marked by a series of most elaborate out-door
 fetes. The Solemn Procession, during the progress of which
 the Body of Our Lord was borne in triumph through the
 streets of the city, was marked by a wonderful display of
 banners and pageantry. Nothing like it had been seen at
 any of the previous Congresses. When the procession stopped
 at the Place de Meir, where stood an exquisitely decorated
 altar of repose, Cardinal Goosens, surrounded by a wonderful
 gathering of prelates and high church functionaries, gave
 Solemn Benediction to a crowd of 150,000 people. The
 elevation was accompanied by the ringing of bells, the rolling
 of drums, the blast of trumpets, and salvos of artillery, and
 the scene was one that was afterwards never forgotten by
 those who witnessed it. At night the illuminations of the city
 were wonderful. All the streets were especially lighted up,
 thousands of additional lights being utilized in the illumina-
 tions. The tower of the Church of Notre Dame, 400 feet
 high, was a veritable pillar of flame.



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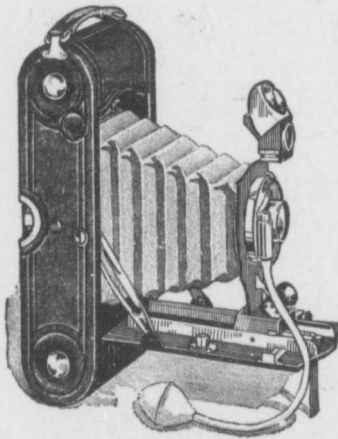
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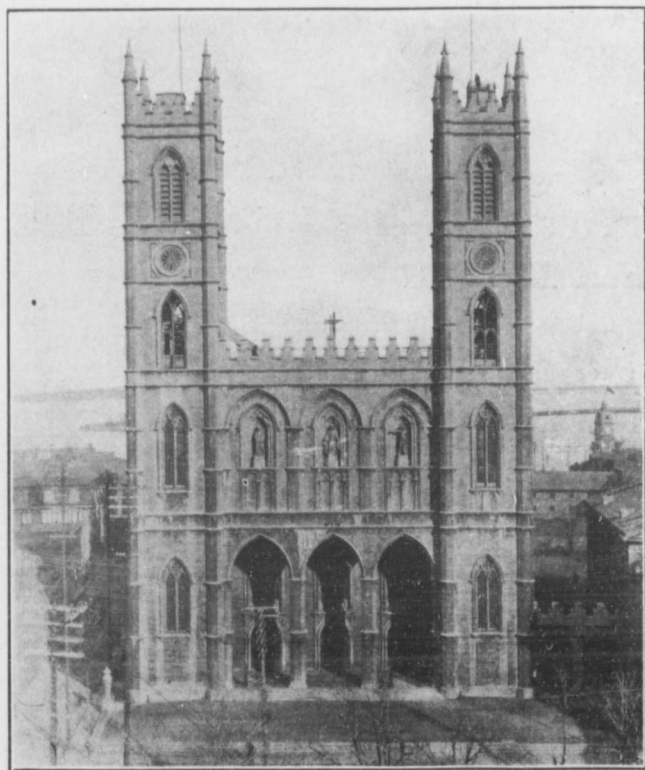
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Jerusalem From Antwerp the Congress moved to the city
1893 that witnessed the institution of the Eucharist,
the death of the Victim, and His glorious resurrection from
the dead. From the 14th to the 21st of May, 1893, Jerusalem
entertained and housed a pious pilgrimage from the
west. The Congress was designed as the meeting of
East and West, and the various rites which marked many of
its functions were intended to show the unity of belief with
respect to the Sacrament that marked the East and the West.
At this Congress the Sovereign Pontiff was represented by
His Eminence Cardinal Langenieux and the Archbishop of
Rheims. The entrance of the Legate into Jerusalem on an ass
reproduced the triumphal entry of the first Palm Sunday,



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when Christ entered the Holy City amid the hosannas and alleluias of the multitudes that thronged the streets and carpeted His path with palm branches. The various acts of devotion connected with the Congress were performed on the traditional sites connected with Our Lord's life and passion. A peculiar solemnity, therefore, marked this Congress that was absent from its predecessors.

RHEIMS The birth place of French, or Gallican, Christianity witnessed the solemnities connected with the 9th Congress. Rheims, the scene of the baptism of Clovis in the 4th century, the royal city in which for generations the French Kings had been consecrated and anointed by their Holy Mother, the Church, threw open its portals to the delegates and welcomed them to its midst. There, from July 25 to 29, bishops, priests and high dignitaries of the Church discussed and worshipped Christ in the Eucharist. The splendor of the various ceremonies that marked the Congress was, in a measure, unprecedented. Their character may be judged from the fact that at the Basilica, under the roof of which so many French monarchs were consecrated, 10,000 lights extended over an area of 120 metres, and threw a radiance over 12,000 persons.

PARAY In 1897, three years later, the 10th Congress was convened in Paray-le-Monial, a country-town of no pretensions to celebrity except that it witnessed the birth of the modern development of the Devotion to the Sacred Heart. This Congress was quite different to many of its predecessors, inasmuch as simplicity instead of splendor characterized its various incidents. It was marked by a piety and a beauty that greatly appealed to those who attended, and it afforded a striking exhibition of the simple and yet beautiful piety of the inhabitants of the town and adjacent country. In external magnificence this Congress did not measure up to its predecessors, but in other ways it was quite as great a success. From it proceeded a power such as that which always accompanies the "quiet hour," the "season of retreat and retirement."



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INTERIOR OF NOTRE DAME CHURCH (MONTREAL)

Brussels The capital city of the Belgians, near which was fought the greatest battle of modern times, and in which the "sound of revelry" was hushed by the boom of one of Napoleon's "dogs-of-war," was the meeting place of the 11th Congress. It was held on July 13 and 14, 1898, and was perhaps the most largely attended and probably the best organized of any hitherto held. The chief orators were Mgr. Cartuyels, Fathers Janvier and Coube, and such laymen as Messrs. Kurth, Woerste, etc. The Congress of the preceding year at Paray-le-Monial had been marked by unprecedented simplicity; this was marked by unprecedented grandeur and pomp. The closing procession, in which His Eminence Vincent Cardinal Vannutelli, escorted by scores of prelates in brilliant liturgical vestments, carried the Sacred Body through the city's streets, was one of the largest and most imposing functions of its kind that the Christian world had ever witnessed. The devotion of the people to the Blessed Sacrament was widespread and general.

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INTERIOR OF ST. PATRICK'S CHURCH (MONTREAL)

Lourdes In 1899, the historic shrine of Lourdes, France, was the assembly place of the 12th Congress. There, beside the grotto of the Immaculate Conception of the Blessed Virgin, many thousands bowed the knee in holy obedience to her Eucharistic Son. The sessions were held from August 7th to 11th, and Cardinal Langenieux was again the Papal Legate. The torchlight processions at night in this beautiful city of faith and healing were wonderfully picturesque and strikingly beautiful. At this Congress was established a special "Section des Dames," which has since become a feature of every Congress. During the solemn procession in this city the Eucharistic Body of Our Lord was borne on a triumphal car of simple yet artistic design. The Congress fetes were witnessed by thousands of pilgrims.

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INTERIOR OF SACRED HEART CHAPEL (NOTRE DAME CHURCH, MONTREAL)

ANGERS The 13th Congress was convened from September 4th to 8th, 1901, at Angers, France,— a city celebrated as having been the residence of Beranger, the first heretic who attacked the dogma of the Eucharist. It was a conspicuous success in spite of the fact that an attempt to arouse opposition to the public ceremonies was made by a youthful element in the population. The attempt to create prejudice, disorder, and scandal ignominiously failed, however, and the various fetes were carried out as programmed. At this Congress a "Section for Catholic Youth" was added to the programme.

NAMUR In 1902 the Congress met in the episcopal city of the President of its Permanent Committee,

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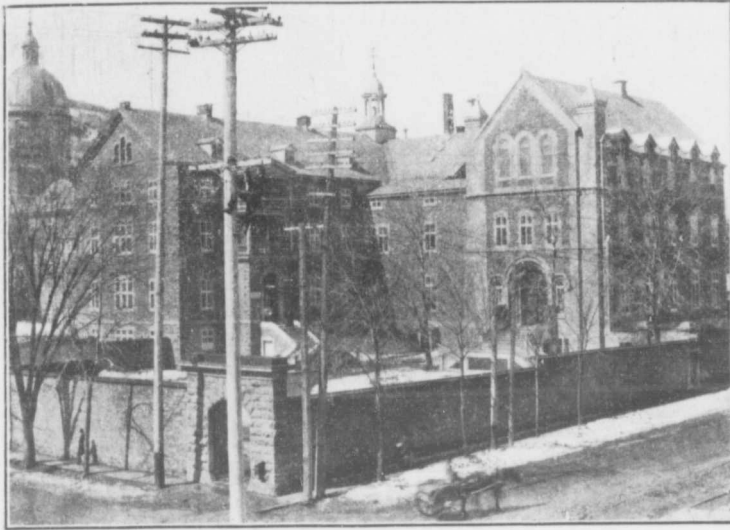
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HOTEL DIEU (MONTREAL)

Mgr. Heylen. Thirty thousand men took part in the closing procession, which passed through splendidly decorated streets.

Angouleme The Congress held at Angouleme, France, in **1904** July, 1904, was not marked by much spectacular ceremonial. It was a Congress of work and piety rather than one of splendor and display. The municipality refused to give full religious liberty to the august gathering, consequently many of the customary fetes had to be shorn of their magnificence. The Congress did some exceedingly useful work, however.

ROME The Eternal city welcomed the 16th Congress **1905** in June 1905, the inaugural mass being celebrated in the world's greatest Christian temple, the Basilica of St. Peter. It was Papal in character and was witnessed by a wonderful gathering of prelates, priests, church dignitaries, members of the Sacred College and laymen. The splendor of the ceremonial, the beauty and majesty of the edifice in which the imposing and never-to-be-forgotten service

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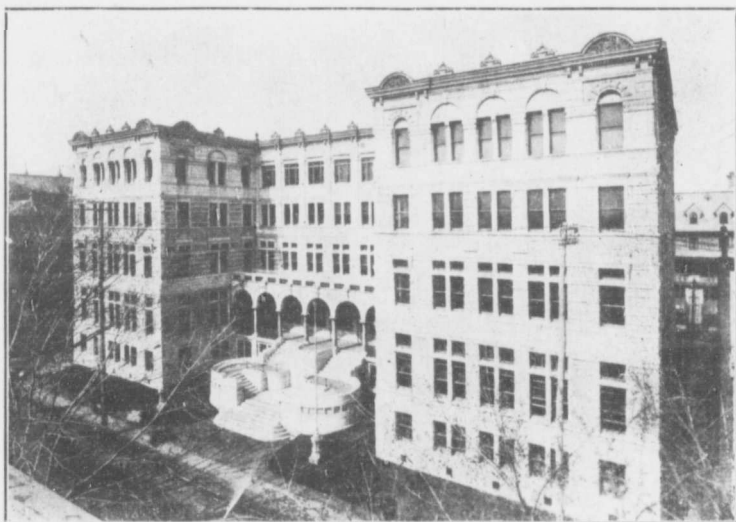
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was held, the great assembly of ecclesiastics, and the magnificence of the liturgical vestments, all combined to make a picture of unrivalled beauty—a picture that few people ever see once in a life time. At the Church of St. John Lateran, eminent orators from almost every country under the sun addressed the large audience and moved them by the spell of their eloquence. The closing ceremony consisted of a procession to St. Peter's where a crowd of 50,000 people, embracing every nationality, chanted the Te Deum of praise for



LAVAL UNIVERSITY (MONTREAL)

the success of the Congress. The spectacle at this moment was one of sovereign grandeur.

TOURNAI Tournai was the fifth Belgian City to welcome the Congress. The gathering held in this place in 1906 was representative of many countries and was marked as usual by the presence of a special Papal envoy. This Congress is more particularly known as "The Congress of the Communion," as it was the first held after the issuance of the Papal Encyclical advocating frequent communion on the part of the laity. The principal work of this Congress,

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therefore was a discussion of ways and means for promoting this laudable practice.

**METZ
1907**

The Congress of 1907 was held in the historic city of Metz in Alsace-Lorraine. Over 150,000 people took part in the various sessions and religious fetes, and Frenchmen and Germans, who had long been at war with each other on racial lines, met at the table of the Lord as brothers. At this Congress, a guard of honour was furnished the Papal Legate, Cardinal Vannutelli, and thus was commenced a practice that was afterwards followed at subsequent Congresses. A Children's Meeting was another departure from the custom of previous years. Much comment was evoked by the splendor of the procession, which was one of the most representative in the history of the Congresses. During the sessions a telegram was received by the Cardinal

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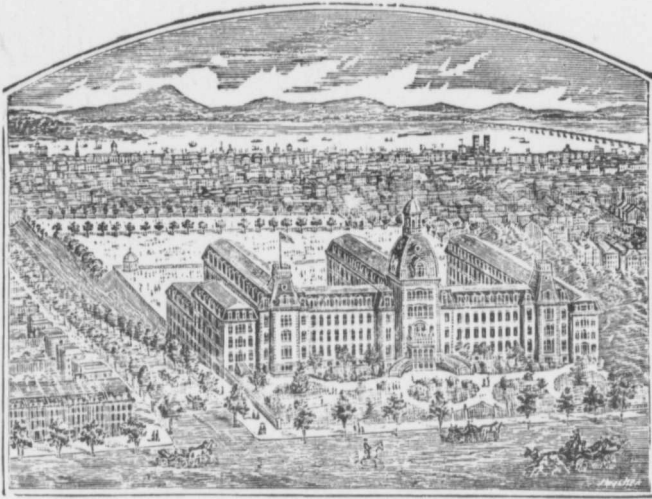
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Legate from the Emperor William expressive of His Majesty's interest in the work of the Congress.

LONDON 1908 It was at the Congress of 1908, held in the Capital of the British Empire, that the decision to visit Montreal in 1910 was reached. The London Congress was a most pronounced success, in spite of the fact that at the last moment it was found impracticable to carry the Blessed Sacrament through the streets. The wonderful gatherings in the Albert Hall and at Westminster Cathedral showed that the Catholics of Great Britain deeply appreciated the signal honour of having the Congress of 1908 held in their midst. Cardinal Vannutelli represented the Pope at the solemn services and fetes, and his presence created lively feelings of satisfaction among the Catholic population of England. London had not seen a Papal Legate for more than 350 years, consequently his visit was in many respects unique and epochal. His guard of honour at the Solemn Procession

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TELEPHONE UP. 1793

through the streets on the last day of the Congress was headed by the Duke of Norfolk, Premier Peer and Earl Marshal of England, and included eleven British noblemen, the Duke of Orleans and the Comte d'Eu, and some members of the French Chamber of Deputies. Owing to opposition in certain quarters His Grace, Archbishop Bourne, was requested by Mr. Asquith, Prime Minister, to refrain from carrying the Sacred Host through the streets, as planned in the programme, and accordingly His Grace gave orders that the Prime Minister's wishes should be respected. The procession, therefore, was robbed of its chief glory, but it was nevertheless imposing. The cardinals, archbishops and bishops were habited in court dress instead of in the beautiful liturgical vestments of the Church, and the priests wore cassocks and surplices only. After the processionists had reached Westminster Cathedral, His Eminence, the Papal Legate, gave the Solemn Benediction of the Host from the large balcony at the west front, which has an outlook over London. The sight was a splendid and memorable one.

COLOGNE The Congress of last year was held in Cologne, 1909 one of the prettiest of the Rhine cities of Germany. In its imposing cathedral the great religious fetes were held, the edifice proving a beautiful setting for the jewel of the Eucharistic Presence of Our Blessed Lord. Cardinal Vannutelli again represented His Holiness, and remarkable, indeed, was the reception accorded His Eminence in his progress down the Rhine. The Legate was given a most enthusiastic welcome, and profoundly did he appreciate it. The details of the Cologne Congress were carried out on a scale of magnificence worthy alike of the great Catholic Church of Christendom and of the city in which the Congress was held. The Cathedral of Cologne is perhaps the finest example of Gothic architecture in the world, and its twin towers and spires are over 500 feet high, the loftiest in Europe.

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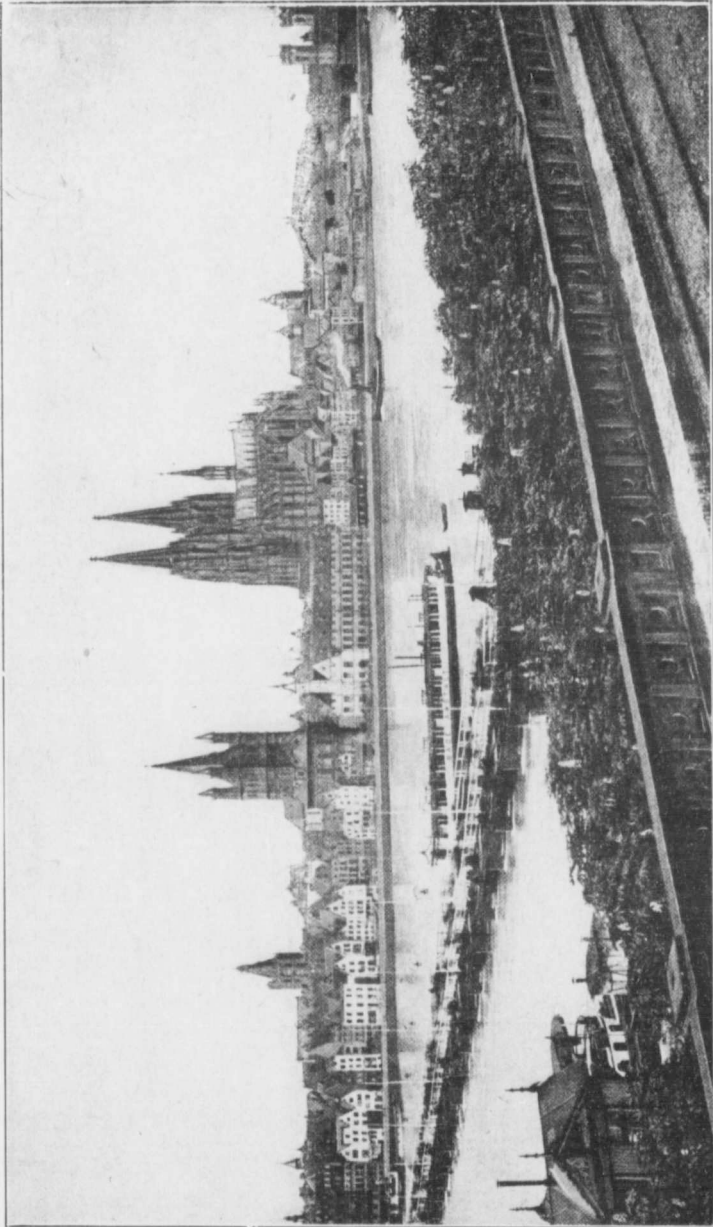
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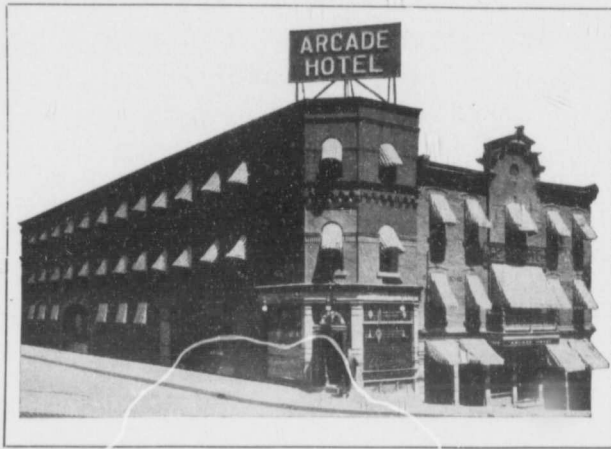
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XXI International Eucharistic Congress

MONTREAL

SEPTEMBER 3RD TO 11TH 1910

OFFICIAL PROGRAMME

SATURDAY, 3rd September.

3.30 P. M.

Solemn Réception of His Eminence the Cardinal Legate at McGill St. Wharf, Address of welcome by His Worship the Mayor of Montreal. The Cardinal's Reply.

TUESDAY, 6th September.

8.30 P. M.

Official opening of the Congress at the Cathedral.

WEDNESDAY, 7th September.

1 P. M.

Lunch at the Windsor Hotel offered to His Eminence the Cardinal Legate by the Premier and Members of the Executive Council of the Province of Quebec.

9 to 11 P. M.

Reception at the Windsor Hotel in honor of His Eminence the Cardinal Legate, by the Honorable C. Murphy, Secretary of State, and his Colleagues in the Canadian Government.

11 P. M.

At Notre Dame Church, Hour of Adoration.

Midnight.

Pontifical Mass (General Communion for Men).

THURSDAY, 8th September.

8 A. M. Pontifical Mass at the Cathedral for Religious Communities.

10 A. M. MEETING OF THE GENERAL SECTIONS:

English Section: Stanley Hall (90 Stanley St.) and Windsor Hall (Dominion Square).

French Section: Laval University (185 St. Denis St.) and the Monument National (296 St. Lawrence Boulevard).

2.30 P. M. SPECIAL MEETING FOR PRIESTS:

English Section: Sacred Heart Convent (St. Alexander St.)

French Section: Blessed Sacrament Church (368 Mount Royal Ave., East).

2.30 P. M. SPECIAL MEETING FOR LADIES:

English Section: Stanley Hall.

French Section: Laval University.

8 to 11 P. M.

Grand Civic Reception at the City Hall in honor of the Cardinal Legate.

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FRIDAY, 9th September.

8.30 A. M.

Pontifical Mass at Mount Royal Park. Sermons in English and French by two distinguished prelates.

10.30 A. M.

Meeting of the general sections, as on Thursday.

2.30 P. M. PRIESTS' MEETING.

English Section: Sacred Heart Convent.
French Section: Blessed Sacrament Church.

2.30 P. M.

Procession of children from Dominion Square to Notre Dame Church.

2.30 P. M.

English speaking Ladies' Meeting at Stanley Hall.

8.30 P. M.

General gathering at Notre Dame Church.

SATURDAY, 10th September.

8.30 A. M. Pontifical Mass at St. Patrick's.

10 to 12 A. M. Meeting of the General Sections.

Last Meeting of the section for French speaking Priests at the Church of the Blessed Sacrament.

2.30 P. M. Special meeting of young men at the Arena.

8 P. M. General gathering at Notre Dame Church.

Daily

In all the City Churches and Chapels, Congress-Mass at 8 o'clock. Benediction of the Blessed Sacrament at 5.30 p. m.

SUNDAY, 11th September.

9 A. M.

Pontifical Mass at the Cathedral. His Eminence the Cardinal Legate will officiate. Sermons in English and French.

2 P. M. Solemn Procession of the Blessed Sacrament.

ROUTE OF THE PROCESSION.

Notre Dame, Gosford, Champ de Mars, Bonsecours, Craig, Saint Hubert, Cherrier, St. Louis Square, Laval Avenue, Rachel St. The Repository at Mount Royal Park. Deposition of the Sacred Host in the Hotel Dieu Chapel.

Evening.

Illumination of the City.

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PUBLIC MEETINGS

ENGLISH SECTION

THURSDAY, SEPTEMBER 8TH

WINDSOR HALL

Morning Session

- Faith in the Eucharist and Modern Unbelief.**
Rt. Rev. Bishop McDONALD, Victoria, B. C.
- Adoration of the Most Blessed Sacrament.**
Rev. JOHN J. McCOY, Worcester, Mass.
- Surpliced Choirs.**
Rev. WILLIAM FINN, C. S. P., Chicago, Ill.
- Frequent Communion, Practical Means of facilitating it.**
Rt. Rev. Mgr. J. S. M. LYNCH, Syracuse, N. Y.

Afternoon Session.

- Reasons for our Belief in the Real Presence.**
Very Rev. A. THOMPSON, Glace Bay, N. S.
- Assistance at the Sunday Mass.**
Rev. P. J. HARTIGAN, Deseronto, Ont.
- The Eucharist and the First Canadian Missionaries.**
Rev. THOMAS J. CAMPBELL, S. J.
- Communion among the Working Classes.**
Rev. E. S. FITZGERALD, Holyoke, Mass.

FRIDAY, SEPTEMBER 9TH

Morning Session

- Practical Study of the Decree of Pius X on Frequent Communion.**
Most Rev. Archbishop HOWLEY, St. John's, Nfld.
- Popular Objections to Belief in the Real Presence.**
Rev. L. A. LAMBERT, Scottsville, N. Y.
- The Eucharist a Convert-Maker.**
Very Rev. ALEXANDER P. DOYLE, C. S. P., Washington, D. C.
- Holy Communion and Young Men in Large Cities.**
Rev. RICHARD HUGHES, New York.

Afternoon Session

- The Eucharist and the Early Irish Church.**
Rt. Rev. Bishop CLANCY, Sligo, Ireland.
- School Children and Daily Mass.**
Rev. HUGH CANNING, Toronto, Ont.
- Retreats for Laymen.**
Rev. TERENCE J. SHEALEY, S. J., New York.
- The training of the People in Liturgical Singing.**
Mr. DUDLEY BAXTER, Southsea, England.

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PRIESTS' MEETINGS

THURSDAY, SEPTEMBER 8TH

SACRED HEART CONVENT,
ST. ALEXANDER ST.

Afternoon Session.

Priestly Homage to the Most Blessed Sacrament.

Very Rev. JOHN CAVANAUGH, C. S. C., Notre Dame University,
(Indiana).

The Upbuilding of a Parish by Frequent Communion.

Rt. Rev. Mgr. JOHN O'BRIEN, Boston, Mass.

The Holy Hour.—Manner of making it attractive.

Rev. JAMES COYLE, Taunton, Mass.

The Organization of Catechism Classes.

Rt. Rev. Mgr. FRANK H. WALL, D. D., New York.

FRIDAY, SEPTEMBER 9TH

Afternoon Session.

Priests' Eucharistic League.

Rev. E. POIRIER, S. S. S., New York.

Fostering Vocations for the Priesthood.

Rev. R. NEAGLE, Malden, Mass.

Men's Societies and the Most Blessed Sacrament.

Rev. M. J. O'BRIEN, D. D., Peterboro, Ont.

Societies for Young People leaving School.

Rev. D. J. QUINN, S. J., New York.

LADIES' MEETINGS

THURSDAY, SEPTEMBER 8TH

STANLEY HALL

Afternoon Session

The Eucharist and Modern Society.

Rev. BERNARD VAUGHAN, S. J., London, England.

Frequent Communion and Young Girls in Large Cities.

Rev. J. L. HAND, Toronto, Ont.

Altar Societies.

Miss ANNA T. SADLER, Ottawa, Ont.

The Tribute of a Great Century to the Eucharist.

Dr. JAMES J. WALSH, New York.

FRIDAY, SEPTEMBER 9TH

Afternoon Session

Our Lady of the Most Blessed Sacrament.

Rev. H. REGINALD BUCKLER, O. P., Woodchester, England.

First Communion.

Rev. Mother MARY LOYOLA, York, England.

The Eucharist and Devotion to the Sacred Heart.

Rev. LEWIS DRUMMOND, S. J., New York.

Influence of Religious Home Training.

Dr. THOS. O'HAGAN, Chicago, Ill.

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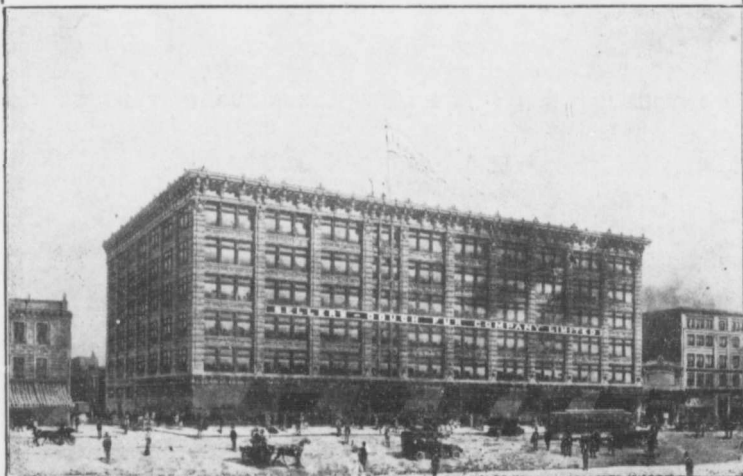
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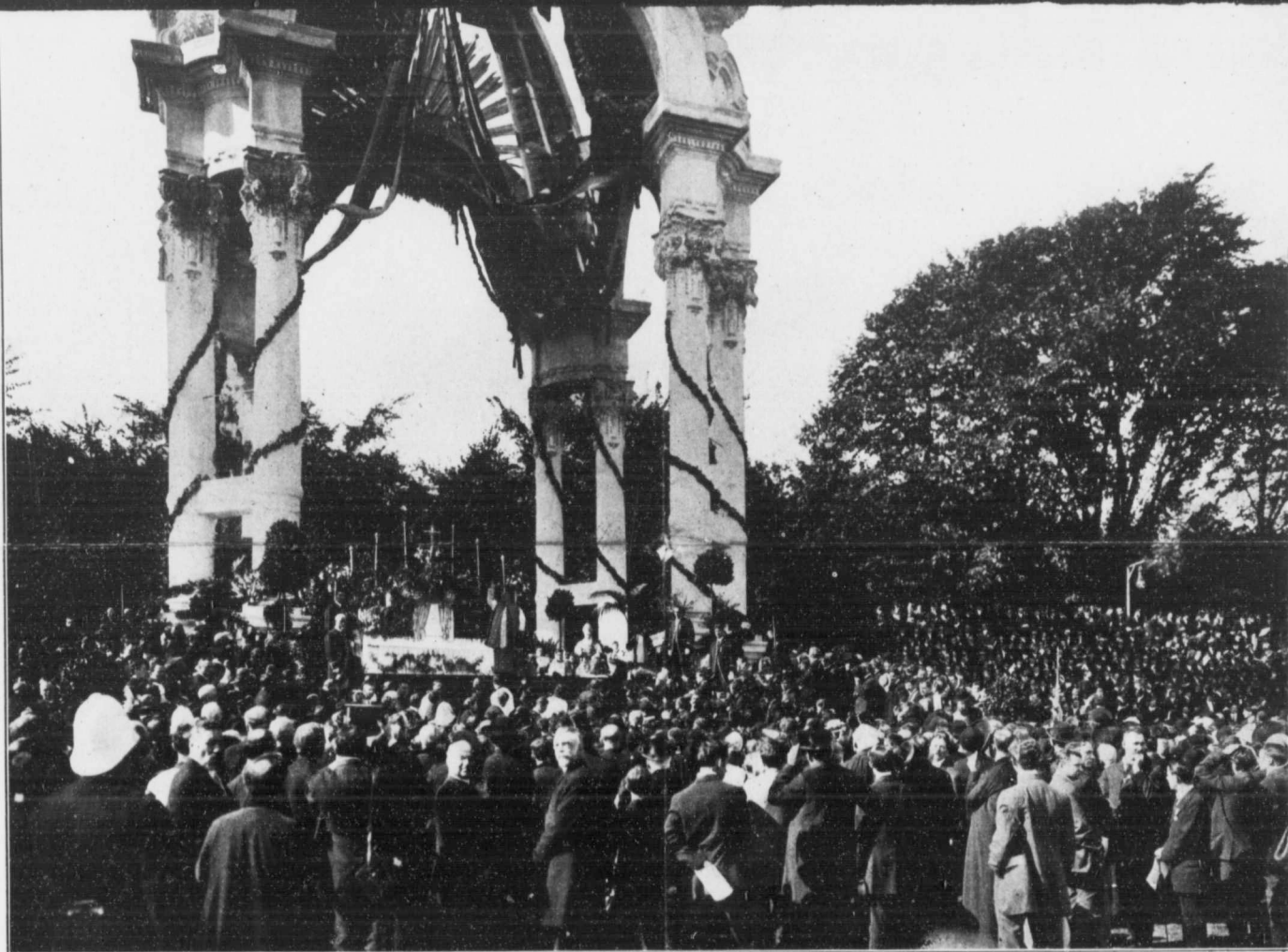
THE PAPAL LEGATE RECEIVING TWENTY THOUSAND SCHOOL CHILDREN.
 Cardinal Vannutelli pronouncing the Blessing, Cardinal Logue on the Left, and Mgr. Bruchesi on the Right.
 Le Cardinal légat béni les trente mille enfants venus pour le salut. Le cardinal Logue est à sa droite et Mgr. Bruchési à sa gauche.



Bishops Passing Through one of the Great Arches.
 Cortège des évêques passant sous un des grands arcs ornant le parcours de la procession.



The Mounted Police and the Fireman Leading the Procession.
 La police montée et les pompiers tenant la tête de la procession.



BISHOP O'CONNELL DELIVERING THE ORATION AT MASS ON FLETCHER'S FIELD, BEFORE A GREAT MULTITUDE.
 Mgr. O'Connell prononçant, devant une grande multitude, le sermon en anglais à la messe en latin, samedi, le 10 septembre, au pied du Mont-Royal.



View of the Vast Multitude at the Pontifical Mass, Saturday, September 10th. Two hundred thousand are supposed to have been present.
 Vue d'une partie de la foule assistant à la messe pontificale, samedi, 10 septembre. 200 000 personnes présentes.



Cardinal Logue, Representing Ireland.
 Le cardinal Logue représentant de l'Irlande.



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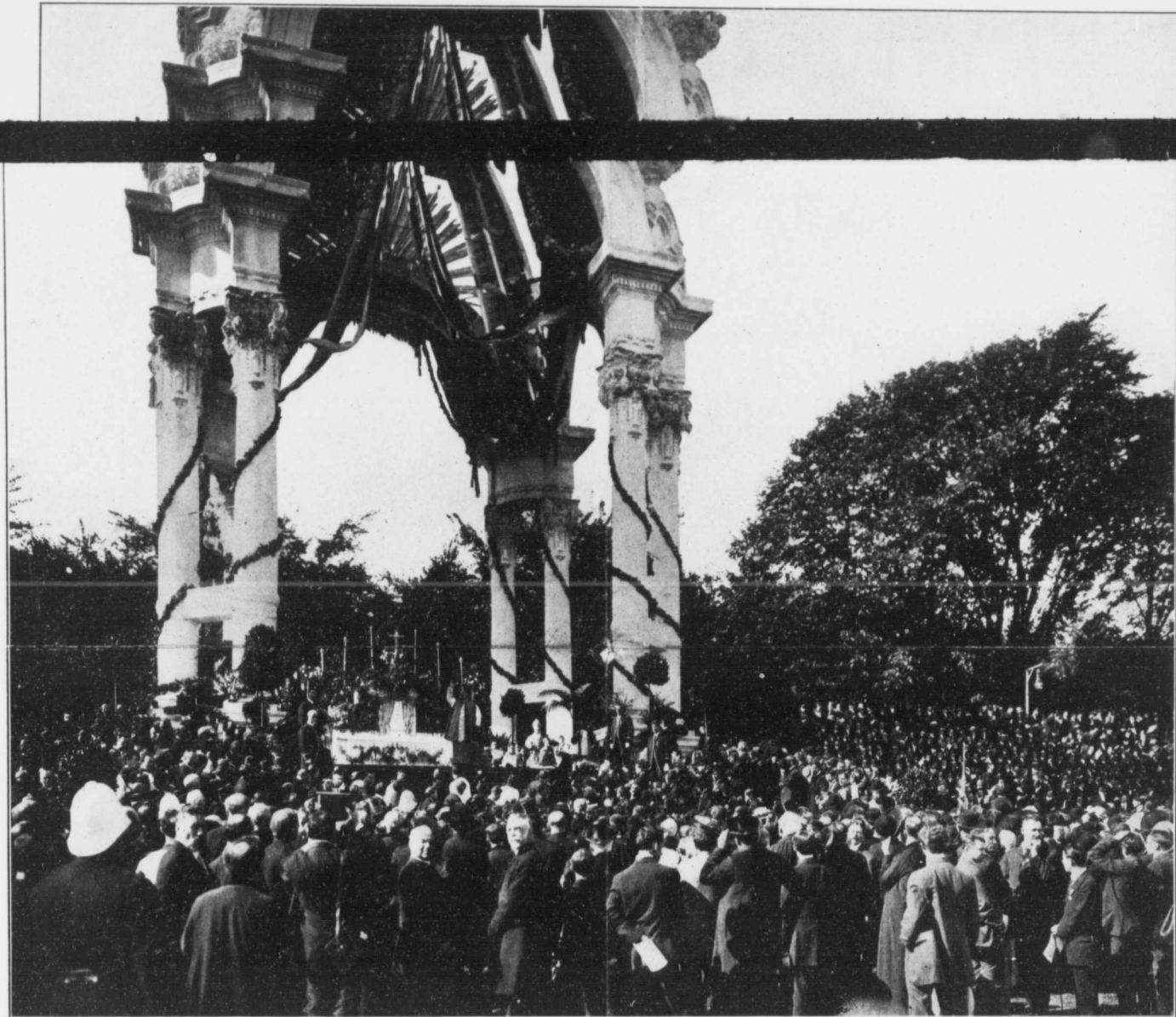
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BISHOP O'CONNELL DELIVERING THE ORATION AT MASS ON FLETCHER'S FIELD, BEFORE A GREAT MULTITUDE.

Mgr. O'Connell prononçant, devant une grande multitude, le sermon en anglais à la messe en plein air, samedi, le 10 septembre, au pied du Mont-Royal.



View of the Vast Multitude at the Pontifical Mass, Saturday, September 10th. Two hundred thousand are supposed to have been present.

Vue d'une partie de la foule assistant à la messe pontificale, samedi, 10 septembre. 200,000 personnes présentes.



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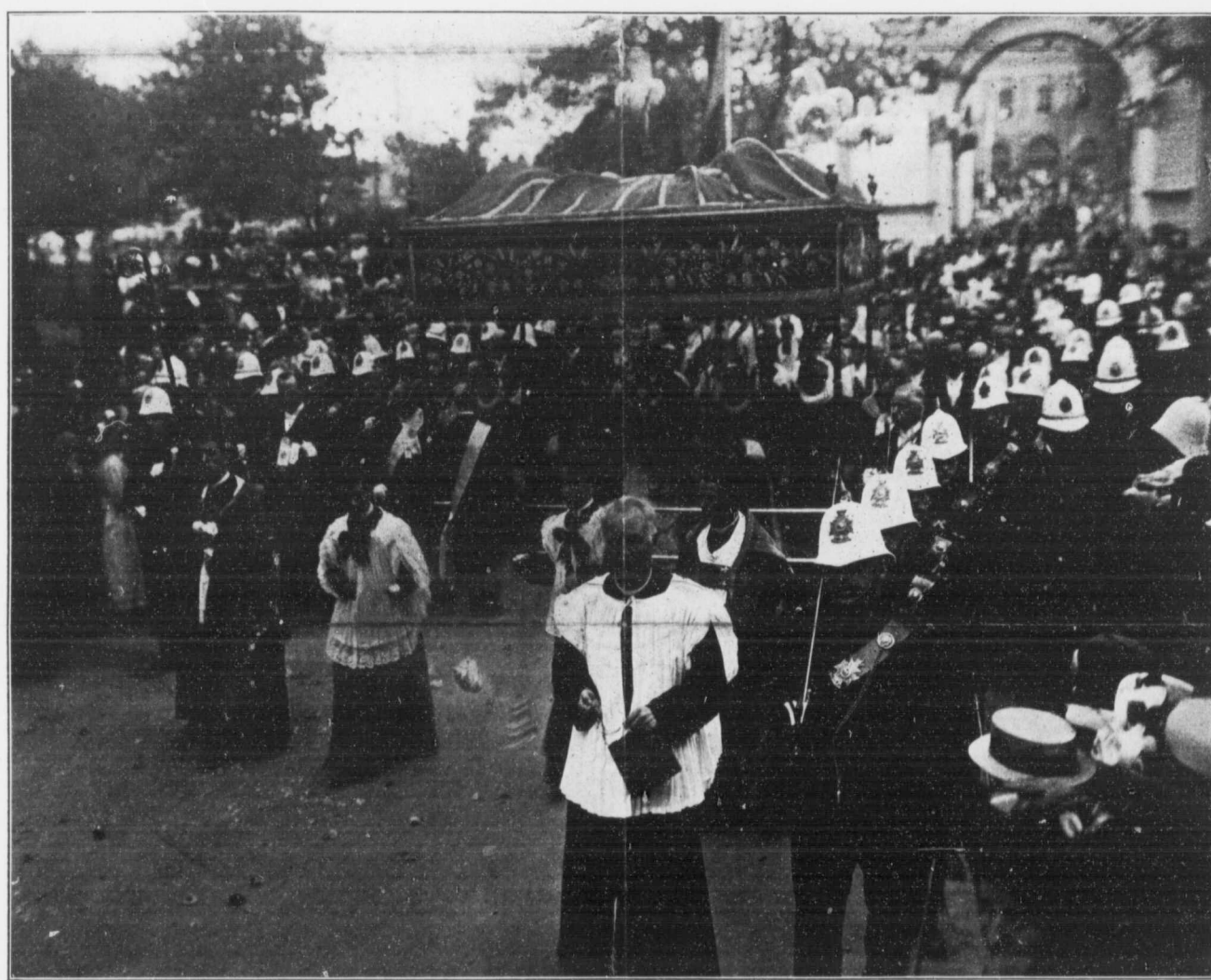


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Cardinal Logue, Representing Ireland.

Le cardinal Logue représentant de l'Irlande.



THE SOLEMN PROCESSION OF THE HOST, SHOWING CARDINAL VANNUTELLI UNDER THE CANOPY

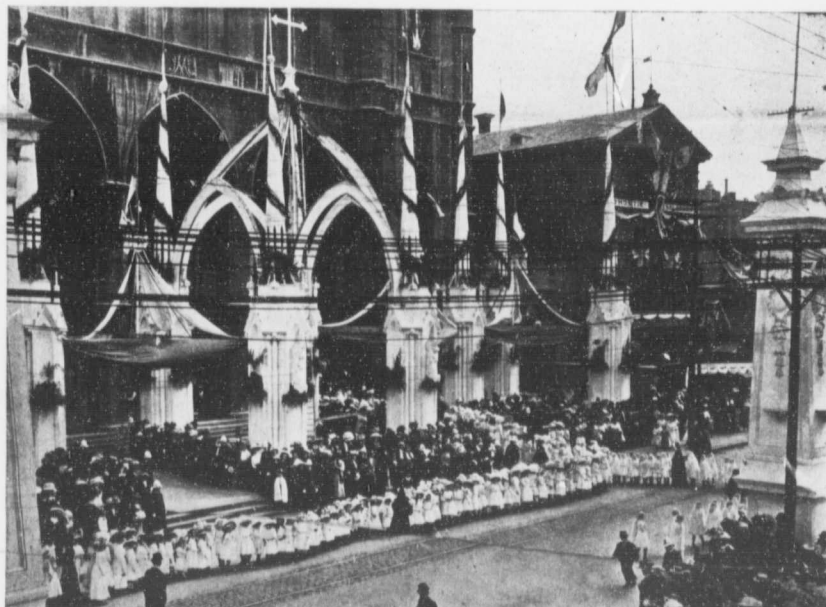
One of the most impressive sights connected with the great procession.

Le cardinal Vannutelli portant le saint-Sacrement. Une des vues les plus imposantes de la grande procession.



VIEW ON ST. HUBERT ST., SHOWING ONE OF THE MANY WONDERFUL CREATIONS OF ART WHICH GRACED THE LINE OF THE GREAT PROCESSION.

Vue de la rue St-Hubert, Montréal, montrant quelques-unes des créations artistiques ornant le parcours de la grande procession.



Children's Day, Showing Notre Dame Church.

Journée des Enfants.—Le cortège des enfants en face de l'église Notre-Dame avant le départ.