"Hosanna to our Eucharistic King!" May these words, borrowed from the prize hymn composed especially for the Eighth National Eucharistic Congress, serve simultaneously as a most reverential greeting and as an expression of faith, profoundly humble and intensely sincere, in the reality of Christ's presence in the Most Holy Eucharist.

The Holy Eucharist is the focal mystery of our catholic faith, the beacon light whose brilliant rays illumine with rare brightness every phase of catholic worship, the fountain whence souls draw spiritual life, vigour and energy, the realization of God's marvelous desire to be with the children of men, the consummation of man's highest ambition to commune with His Maker and to anticipate, in a measure, the enrapturing joy of the beatifying vision of the countenance of God in heaven.
THE PROMISE

Firm, unequivocal and constant is the doctrine of the Catholic Church that the Holy Eucharist contains the body and the blood, the soul and the divinity of Jesus Christ, the Incarnate Son of God, under the forms of bread and wine. Nothing short of this belief will explain or justify the liturgy, the prayers, the customs of the Church. Her most solemn functions as well as the simple devotional practices in which her children find delight, strength and solace, are inspired by the doctrine of the Real Presence. From the very outset the Church has accepted in the direct and obvious literal sense the promise made by Christ towards the end of the second year of His public ministry: "The bread that I will give is My flesh, for the life of the world ---- Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. ---- As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth My flesh, and drinketh My blood, hath everlasting life; and I will raise him up in
The doctrine thus expressed by Christ was novel, and the congregation at Capharnaum found it hard to accept its clear significance. Even for some of the disciples it proved a stumblingblock. They were evidently preoccupied about the manner in which Christ's body and blood could become food and nourishment. They lacked faith in His wisdom, goodness and power, infinite resources which would find the way, even as on the day previous He had found the way of "healing them that were in need of healing", and of feeding the five thousand weary, hungry people that, heedless of their physical wants, had followed Him into the desert near Bethsaida. With St. Peter and the apostles, whose faith Christ challenged with the question: "Will you also go away?", The Church has ever answered: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known, that Thou art the Christ, the Son of God". (Jn. VI, 66-70). Yes, faith in Christ is the key to the Mystery of the Eucharist!
An entire year elapsed after the pronouncement in the synagogue of Capharnaum, a year of anxious expectation regarding the fulfilment of the solemn promise. At length another pasch came around, the last, most solemn and unforgettable pasch in the Saviour's life. Christ chose the Paschal Supper as the setting for His leavetaking from the Apostles. They were not aware of the impending tragedy, but He knew that on the morrow, ere another sun would have set upon Jerusalem's proud domes and pinnacles, His body would hang limp and lifeless upon a cross raised over the Hill of Skulls. Under such circumstances Jesus could be in no other mood but that of solemn earnestness, sincerity and frankness. He was about to proclaim His testament, the testament of the God-man on the eve of His death. Hence the least suspicion of deception or vagueness must be eliminated from His actions and words, the words of the Incarnate God about to die.

With simple majesty "Jesus took bread, and blessed, and broke: And gave it to His..."
disciples, and said: Take ye and eat. This is My body. And taking the chalice He gave thanks, and gave to them, saying: Drink ye all of this. For this is My blood of the new testament, which shall be shed for many unto remission of sin" – (Mt. XXVI, 26-28). Here was the reward of Peter's faith: "Lord, to whom shall we go? Thou hast the words of eternal life" – Here was the answer to all those who had even the slightest misgiving either regarding the reality of Christ's promise or regarding the manner of its fulfilment. His flesh becomes meat indeed, His blood drink indeed; but the manner is lovingly considerate, divinely humane. Common bread retains the form of bread, while its substance is changed into the substance of the Body of the Saviour. It becomes the Bread of Life, the living Bread that came down from heaven, even Jesus Christ the Son of God. And this change of substance, which leaves unchanged the appearance or form, is effected continuously in the Church by the priest in virtue of the power contained in the words "Do this for a commemoration of Me". (Lk. XXII, 19)
ST. PAUL SPEAKS

This same sense of reality, without the slightest indication of concern over the manner, marks the teaching of the great St. Paul. Not yet associated with the Apostles at the Last Supper, he proclaims to the Corinthians that by a special revelation he had received of the Lord: "That the Lord Jesus, the same night in which He was betrayed, took bread and giving thanks, broke, and said: Take ye, and eat: This is My body, which shall be delivered for you: This do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My blood: This do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, or drink the chalice, you shall show forth the death of the Lord, until He come. Therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord" (I Cor. XI, 23-27).

This striking testimony reflects validly not only the teaching of St. Paul but also
that of the Apostles, their obvious interpretation of the Saviour's promise and fulfilment, and the belief of the entire Apostolic Church. And this belief, brought down to our day through an unbroken tradition of nineteen hundred years, is the dominant keynote of the religious life, worship and influence of the Catholic Church at all times and in all places.

**GOD WITH US**

When the Prophet Isaias foretold the advent of the Messias, he said: "Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (Is. VII, 14). St. Matthew the Evangelist gives us the meaning of this designation, saying: "Which is being interpreted God with Us" (Mt. I, 23). This prophecy - "God with us" - was literally fulfilled in the Incarnation of the Son of God. Thereby the human nature was hypostatically united to the divine, and the Second Person of the Blessed Trinity became in a real manner associated with the human race, adding to it for all time a dignity unique in the realm of creation and unparalleled in the annals of God's dealing with men.
But in the Holy Eucharist that prophecy of Isaias - "Emmanuel or God with us" - receives even a more emphatic realization. It is to the Real Presence of Christ in the Holy Eucharist that the words of Wisdom can be applied with genuine reality: "My delights were to be with the children of men" (Prov. VIII, 31).

"Emmanuel - God with us" - is the inspiration of the architect and the artist in their joint aim to make the church indeed a "House of God", in which dwells not only the glory of the Lord as in a cloud (3 Kings VIII, 12), but Jesus Christ the Son of God, really, truly and substantially present under the sacramental species in the tabernacle. This fact alone can adequately explain the wealth of gold, of stone, of precious woods and fabrics which the architectural geniuses of the ages have wrought into the great cathedrals to express man's reverence for the Sacred Host that in the tabernacle rests enshrined. Brush and chisel vie with each other in fashioning for "Emmanuel - the God with us" the decorative setting that makes His earthly abode as perfect a vision of heaven as human fancy can conceive and human
skill execute. Gifted masters of harmony boldly attempt to emulate on earth the "Holy, Holy, Holy" which without cessation heaven's angels chant before the throne of the Lamb.

"Emmanuel - God with us" - is that mysterious something, which creates in our churches the atmosphere of awe, peace and confidence, that even those perceive at times who have little or no religious faith. To the believing soul it is often sufficient to bask in the sense of the nearness of Christ, knowing that of old power emanated even from the hem of His garment, mindful that there was a blessing in store for Zacchaeus on the sycamore tree and consoled in the thought that the publican at the threshold of the temple was not missed by the merciful eye of the Saviour.

**HUMANITY'S TRUEST FRIEND**

"Emmanuel - God with us" - draws to the sanctuary and tabernacle the little child that seeks health and healing for an ailing mother or some great grace for a troubled father. In that sacred presence kneel the stalwart youth and the graceful maiden, each to implore
light, guidance and strength in the momentous decision of life's calling, confident that He who dwells within the tabernacle walls hears and sees, understands and never fails to help. The light that ever burns before the Eucharistic Presence beckons gently, yet constantly and firmly, to all to approach with courage, and confidence, repeating figuratively the invitation once uttered so lovingly by humanity's truest Friend: "Come to Me, all ye that labour, and are burdened, and I will refresh you". (Mt. XI, 28) Watch the frequency with which the doors of churches swing open and shut in truly catholic centers, and you will realize that myriads of souls must find Christ as ready to hear, heal and comfort as He was in the days that He walked over the hills of Judea and Galilee.

"Emmanuel - God with us" - is the magnet which in the last sixty years has attracted with increasing force and frequency the millions of faithful who participate with enthusiasm in Eucharistic Congresses. No phenomenon in the devotional life of the Church has grown with greater rapidity and intensity than have these Congresses since their inception in
Lyons, France, June 21, 1881. Since that date the International Congresses alone have practically encircled the globe, creating in the important centers of the world, religious interest and fervour comparable to the holy zeal aroused by the crusades in the middle ages. With an equally intense spirit of faith and sacrifice Eucharistic Congresses have been organized for nations, provinces and dioceses followed by far reaching results for the spiritual, moral and social betterment of the respective areas.

**INSPIRATION OF EUCHARISTIC CONGRESS**

Faith in "Emmanuel - God with us" - dominates the entire program of these Eucharistic Congresses. In fact these Congresses are precisely an eloquent public profession of that faith in the Real Presence of Christ in the Holy Eucharist. This faith inspires and gives significance to the imposing functions of these Congresses, it suggests the keynote for the flow of sacred eloquence, it prompts acts of spiritual zeal, and in many instances it means the return to religious living after years of neglect or indifference. Thus inspired by the
vision of Christ, the Emmanuel, the God with us, a Eucharistic Congress becomes the occasion for a deep religious revival in the best sense of the word and the source of benediction to all who are touched ever so remotely by its spirit. Such is the blessing that, we pray hopefully, may emanate from the Eighth National Eucharistic Congress to be held shortly in New Orleans. May light, life and strength of will descend upon the nation, our governing authorities, our fellow citizens, to the end that our steps may move in righteousness towards peace, safety and prosperity under the unfailing guidance of Emmanuel - God with us. May the Congress be the means of directing our attention to the tabernacle, where Christ rules in simple majesty, in meekness and lowliness, yet with Sovereign power and inexhaustible mercy. To Him may our hearts be drawn in love, in devotion, in confidence and in undying loyalty.

To Christ in the Eucharist, the Prince of Peace, we turn in this hour, when the world swells with perpetuating hearts, the outcome of women's deliberations, upon which depend...
"I have no pleasure in you, saith the Lord of hosts: And I will not receive a gift of your hand. For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation: For My name is great among the Gentiles, saith the Lord of hosts" (Mal. 1, 10-11).

"In every place there is sacrifice" - These words may be interpreted as a record of fact and as a prophesy. As a record of fact they may be referred to the universality of sacrifice in every form of religious worship, true or false, of which we have any record or knowledge. This would seem an invariable canon of the natural law, written in the heart of man as a reflex of the divine law which regulates the order of the universe, prompting man to express through some form of sacrifice his highest religious sentiments and obligations.
Taken as a prophesy the text from Malachy - "In every place there is sacrifice" - certainly foreshadowed by four hundred years the Holy Sacrifice of the Eucharist, more generally known as the Mass, which today is offered literally "in every place - from the rising of the sun even to the going down". Such is the cycle of Holy Masses that are celebrated throughout the world, that scarcely a minute elapses in which we cannot visualize a priest actually ascending an altar in some corner of the earth to offer to the Lord of hosts in the Eucharistic sacrifice that "clean oblation", the Lamb of God, slain for the sins of the world.

THE LAW OF SACRIFICE

Sacrifice is of the very essence of true religion; it is the supreme expression of man's recognition of God's existence and of His absolute dominion over the universe; it is the external expression of man's consciousness that from God's infinite goodness all blessings flow; it is the outward manifestation of the love supreme, which man owes to God the sovereign good; it is our tribute of submission and fealty to the eternal Lawgiver and Ruler of the universe;
it is an act of atonement whereby sinful man acknowledges his guilt, strives to appease divine justice and, as far as he may, make honorable amends to the injured majesty of God; it is a great social act, in which the participants solemnly pay their homage in recognition of the blessings which God bestows on them not only individually but also as a social organism — a community, a congregation, a city, a nation; in fine sacrifice is an act, lawfully instituted, in which man acknowledges the sovereign dominion of God by substituting for himself a substantial sensible object and offering it to God through its real or morally equivalent destruction or change.

In the Old Law sacrifice makes its appearance at the very dawn of creation. Abel and Cain, sons of Adam and Eve, felt the urge to thank God for His blessings. Abel, a shepherd "offered of the firstlings of his flock, and of their fat"; Cain, a husbandman "offered of the fruits of the earth, gifts to the Lord". The sacrifice of Abel found acceptance before the Lord, not so the sacrifice of Cain; wherefore Cain slew Abel in a rage of jealousy and brought upon the human race the first stain of blood.
When the waters of the flood had receded Noe offered a sacrifice of thanksgiving and as a reward he received the divine promise, sealed in the sign of "the bow in the clouds", that "There shall no more be waters of a flood to destroy all flesh". Historic and prophetic was the sacrifice offered in bread and wine by Melchisedech, the Priest - King, after the battle of the kings in the valley of Save and the rescue of Lot, the nephew of Abraham. That sacrifice became the type for the Eucharistic Sacrifice of the New Law, even as the priesthood of Melchisedech, styled by St. Paul "The king of justice" and "the king of peace", became the figure of the eternal priesthood of Christ: "The Lord hath sworn, and he will not repent": sings the royal psalmist "Thou art a priest forever according to the order of Melchisedech" (Ps. CIX, 4: Hebr VII).

PRIESTHOOD

Although the offering of sacrifice can be traced through the entire patriarchal period of the Old Testament, Melchisedech the king without a genealogy, is the only person digni-
fied with the title of priest until the institution of the priesthood of Aaron and the Tribe of Levi: That institution marks the beginning of the parallel development of the relationship between sacrifice and priesthood. It ordained that priests alone were authorized to prepare the victims for sacrifice, to keep ever burning the fire on the altar for burnt offerings and not to allow to be extinguished the lamps of the golden candlestick that stood sentinel in the holy place. Only the high priest was permitted to enter the inner sanctuary or holy of holies, and that but once a year, namely on the day of expiation, when he offered sacrifice for the sins of the whole people.

Sacrifices under the Old Law were many and varied. There were sacrifices of animals, of fruits and of liquids. There were holocausts, in which the whole victim was burned; sin offerings, of which a part was burned and a part given to the priests for their use; peace or thank offerings, of which a third part was returned to the one making the offering. According to the end or purpose of the act, there were sacrifices of pure devotion and
worship, sacrifices of propitiation for sin and gifts of impetration and thanksgiving, also called peace offerings.

**FIGURES AND REALIZATION**

While the sacrificial ritual of the Old Testament was minutely outlined to the finest detail and had the appearance of a permanent institution, its sacrifices were but transitory prophesies or figures of the one great, all embracing sacrifice to be offered by the Messias, Christ Jesus, the Saviour of the world. The sacrifices of the Old Law had no efficacy except in relation to and anticipation of the Sacrifice of the God-man. They represented grace and holiness, but could not communicate it; they disposed the sinner to repent and amend, but of themselves his sacrifices could impart no pardoning grace. In the words of St. Paul writing to the Hebrews: "For the law having a shadow of the good things to come, not the very image of the things; but the selvesame sacrifices which they offer continually every year, can never make the comers thereunto perfect —- for it is impossible that with the blood of oxen and goats sin should be taken away" (Hebr. X, 1-4).
After summarizing the ritual of sacrifice in the Old Law, especially the ceremonious entry of the high priest into the holy of holies, for the sacrifice of expiation, the great apostle writes again to the Hebrews: "But Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: neither by the blood of goats and of oxen, but by his own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive promise of eternal inheritance (Hebr. VII, 11-16).

CHRIST - VICTIM AND HIGH PRIEST

In the New Law then there is but one sacrifice in blood, the Sacrifice on the Cross in
the Blood of the Saviour, "which was slain from the beginning of the world" (Apoc. XIII, 8). In that sacrifice Jesus Christ was both High Priest and Victim. He was offered because He freely willed it. St. John the Baptist had pointed Him out: "Behold the Lamb of God, behold Him who taketh away the sins of the world" (Jn. I, 29). In the Garden of Gethsemani the Saviour prayed: "My Father, if this chalice may not pass away, but I must drink it, Thy will be done" (Mt. XXVI, 42). With His dying breath on the Cross He cried with a loud voice: "Father, into Thy hands I commend My spirit" (Lk. XXIII, 46). St. Paul expresses the thought beautifully, when he exhorts the Hebrews to patience and constancy in bearing their crosses: "Let us run by patience to the fight proposed to us: looking on Jesus, the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God" (Hebr. XII, 1-2). All of which indicates that in His death upon the Cross Christ was at one and the same time the victim offered in sacrifice for sin and the officiating High Priest: "Being consummated, He became, to all that obey Him, the cause of eternal salvation. Called by God a high priest according to the order
of Melchisedech (Hebr. V, 9-10).

The sacrifice of Christ on the Cross stands out as the one sacrifice of the New Law, an infinitely perfect and complete act of homage offered to God, an act of expiation which satisfied all the demands of divine justice for the sins of all men, an inexhaustible source of merit, a sublime prayer arising out of the bleeding, broken Heart of the God-man to plead effectively for all the graces of which to the end of time the children of men may stand in need. In its manner, as involving the actual death of Christ, it can never again be repeated, for the risen glorified Christ can die no more: "Christ Jesus that died, yea that is risen again; who is at the right hand of God, who also maketh intercession for us" (Rom. VIII, 34).

THE UNBLOODY SACRIFICE

But the religion which Christ instituted nevertheless had need of an act of worship, corresponding in perfection to the supreme perfection of that religion; it had need of an act of prayer, which finds supreme expression in sacrifice; it had need of an external act, that
would be expressive of the submission of man to the sovereign dominion of God; it had need of a means of perpetuating in some appreciable sensible form the Passion and Death of Christ; it had need of an external instrument whereby the merits of Christ's death upon the Cross, the fruits of the Redemption, can be forever applied to the souls of men.

This need Christ provided most lovingly in the Holy Eucharist through the Holy Sacrifice of the Mass. That sacrifice Christ instituted on the eve of His death, as the words uttered at the Last Supper clearly demonstrate: "This is My Body, which is given for you" (Lk. XXII, 19). And again: "This is the chalice of the new testament in My blood, which shall be shed for you" (Lk. XXII, 20) or as St. Matthew records the words of the Saviour: "This is My blood of the new testament, which shall be shed for many unto the remission of sins" (Mt. XXVI, 28). That these words referred not only to the actual death of Christ but to the continued commemoration of His death is clear from the words of St. Paul to the Corinthians: "For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until He come" (I Cor. XI, 26).
MALACHY'S PROPHECY FULFILLED

In the Eucharistic Sacrifice of the Mass we have therefore the daily and the only proper realization of the prophesies of Malachy: "From the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice, and there is offered to my name a clean oblation" - That oblation is the body and blood of Christ, the same that was offered on the Cross; that oblation is offered by Christ Himself, the High Priest Eternal according to the order of Melchisedech, functioning through the priests of His own institution, whom He deigned to associate with Himself and empower in the solemn words: "Do this for a commemoration of Me" (Lk. XXII, 19). The Eucharistic Sacrifice of the Mass is the daily "Shewing forth of the death of Christ", to remind us of His infinite love: "Greater love than this no man hath that a man lay down his life for his friends" (Jn.XV, 13) - The Eucharistic Sacrifice of the Mass is the fulfilment of the prophesy of Christ made at the well of Jacob: "The hour cometh, and now is, when the true adorers shall adore the Father in spirit and in Truth. For the Father also seeketh such to adore Him" (Jn. IV, 23). These words would imply
that the noblest kind of adoration is not the sacrifice that was confined to Mount Garizim among the Samaritans, nor the sacrifices offered in Jerusalem, but a new sacrifice that can be offered "in every place, from the rising of the sun to the going down", the clean oblation foretold by Malachy, the sacrifice of the body and blood of the Saviour Himself after the mystical manner of the Mass, the sacrifice which commemorates the death of Christ in the separate consecration of the bread and wine: "This do ye in commemoration of Me, for as often as you shall eat this bread, and drink the chalice, you shall shew forth the death of the Lord, until he come".

**IN THE LIFE OF THE CHURCH**

Wonder not that the Church, which has received this priceless heritage from Christ through the Apostles, has never wanted for valiant exponents and defenders of the Eucharistic Sacrifice from the earliest days. Wonder not that the Church has taken pains to set this priceless jewel of the Eucharistic Sacrifice in the most dignified and inspiring setting of
her liturgy with its artistically designed vestments, elaborate sanctuary adornment, uplifting music and the accurately defined and measured movement of her ministers. Wonder not that the faithful find in the Eucharistic Sacrifice of the Mass the most gratifying source of spiritual satisfaction, the most refreshing fountain of divine grace and benediction. Wonder not that kings and statesmen, scholars and artists, professional men and captains of industry find in the Eucharistic Sacrifice of the Mass no less spiritual delight than do the faithful of the more modest walks of life. The Mass is everybody's opportunity to lay at the feet of the all good, all merciful God the longing for light, guidance and grace through the merits of the Crucified Saviour. The Mass is the antidote to materialism that has robbed humanity of peace and dulled its sense of justice, the bulwark against communism that threatens to destroy the social order, the remedy against atheism that in defiance of reason and human experience would dethrone the very God and deprive man of his crown as king of creation. The Mass is the infallible means of restoring religion, spirituality, and charity to a world that
is gradually sinking back into the darkness of paganism and the night of despair. Through the Eucharistic Sacrifice of the Mass may the name of the Lord of hosts become truly great among the Gentiles, the nations of the earth, and may it become effectively to all men the source of that true life, that Christ came to give us more abundantly: "I have come that they may have life, and may have it more abundantly" (Jn. X, 10).
VALUES OF EUCHARISTIC CONGRESSES

A discussion of the Eighth National Eucharistic Congress before this assembly would be incomplete without an introductory outline of the history of Eucharistic Congress of the Catholic Church. It may be surprising to know that these Congresses are not ancient in their origin and that from the beginning there was no indication of the magnitude and importance into which they have developed in the course of a short span of little more than a half a century.

The first Eucharistic Congress was entirely local and very small. It was held in Lille, France, under Bishop Gaston De Segur just fifty-seven years ago, June 21, 1881. This was succeeded by Congresses in Avignon and Lége in 1882 and '83. The first Congress to attract the attention of civil authorities was held in 1885 in Fribourg in Switzerland, which was attended by officials of the State, the Courts and the Army as well as representatives from outside nations. Herein we have the first approach to a real international assembly, a
character very strongly emphasized in 1890 when the Seventh International Congress was held in Antwerp with an attendance in excess of one hundred and fifty thousand people. International Congresses were subsequently held in Palestine, Belgium, Italy, England, Loraine, Germany, Austria, Canada, the United States of America (Chicago 1926), Ireland, South America, and the Philippine Islands. The last International Congress has just been closed in the historic and picturesque setting of the City of Budapest in Hungary, where over one million people witnessed the spectacular procession held on the waters of the Blue Danube on barges elaborately decorated and illuminated for the purpose.

It is evident from this that Eucharistic Congresses have a power of attraction second to no other religious event in our modern experience. This circumstance is borne out likewise by the development of National Eucharistic Congresses held today in practically every country in the world, including those far removed from the so-called highways and byways of communication such as India, China, Australia and New Zealand. Such a National Congress is going on at the present moment in the historic city of Quebec, where provision for one million
attendants have been made in a specially constructed area or outdoor cathedral on the plains of Abraham overlooking the St. Lawrence River. In the United States the Eucharistic movement had its inception in a general Eucharistic meeting held in Notre Dame Indiana in 1894. At first in the form of so-called general Conventions then in regional Conventions and finally as National Congresses, this movement has today assumed large proportions and a prominent place in the life of the Catholic Church of the United States. The first real National Congress was held in Washington in 1895 in the presence of the late lamented and distinguished Cardinal Gibbons, five Archbishops, fourteen Bishops and two hundred and fifty priests. Our National Congresses grew progressively in the gatherings held in St. Louis in 1901, in New York in 1904, in Pittsburgh in 1907 and in Cincinnati in 1911, but in none of these instances was the national character emphasized so definitely as it was in the Sixth Congress held in Omaha in 1930, after an interval of nineteen years. The Sixth Congress attracted the attendance of one Cardinal, fifty-eight Archbishops and Bishops, over twelve hundred priests and a lay attendance estimated between thirty thousand and fifty thousand people.

But the Seventh National Eucharistic Congress held in Cleveland in 1935 eclipsed all
previous assemblies by the attendance of one Cardinal, who was the designated personal representative of Pope Pius XI, nearly one hundred Archbishops and Bishops, over twenty-five hundred priests and a lay attendance estimated at approximately one million. Touring parties and pilgrimages from practically every part of the country attended this Congress, some of them containing hundreds and even thousands of members.

PURPOSE OF EUCHARISTIC CONGRESSES.

The purpose of Eucharistic Congresses is essentially religious. Its object is to emphasize the central truth of Catholic faith, namely the real presence of Jesus Christ in the Holy Sacrament of the Eucharist, under the forms of bread and wine. This truth forms the focal point not only of Catholic faith but also of Catholic liturgy and devotion. The Holy Mass, Holy Communion, Sacramental Benediction and a score of other devotions in the Catholic Church all revolve around this central fact and derive from it their inspiration and life. The atmosphere of the Catholic Church is charged with the spiritual aroma of the constant presence of Christ in the Holy Eucharist in our tabernacles to such an extent, that even those who have no faith in this presence have often expressed their consciousness of a
remarkable difference between the atmosphere in Catholic churches as compared with that of other religious edifices.

It is also the intention of Eucharistic Congresses to develop the benefits and advantages of faith in the Real Presence in the spiritual and moral lives of the faithful and to pay to Jesus Christ, present in the Holy Eucharist, an act of sovereign homage and glorification. This is achieved through the solemn functions and processions organized in connection with a Eucharistic Congress. To these functions and processions we invite not only the members of the Church but all who may have an interest in religious expression. It is these solemnities that attract the presence of tens of thousands of people, not only Catholics but non-Catholics as well. This explains why it is necessary to organize such a Congress on a large scale and in places that furnish accommodation for the vast throngs that seek an opportunity to witness and participate in its solemnities.

Besides the general functions of the Congress the program calls for a number of sectional meetings for the clergy, the sisterhoods, professional and business people, college graduates...
nurses, teachers, journalists, etc., for the purpose of discussing with them their specific relationships to religion and in particular to the Holy Eucharist as a source of spiritual and moral inspiration and strength. These sectional meetings are addressed by distinguished prelates, clergymen and laymen from various parts of the country in accordance with a definitely outlined program.

CIVIC VALUE OF THE EUCHARISTIC CONGRESS.

I have been given to understand that the Young Men's Business Club is particularly interested in knowing what may be the civic value of a Eucharistic Congress. Let me state in the first place that any gathering that attracts scores of prelates, thousands of priests, religious Brothers and Sisters and tens of thousands of lay persons from every part of the country has a distinct and large civic value to a community. These people will spend from one to four or five days, in some instances even an entire week, in our midst, they will be interested in the beauty and distinct social life of our city, they will be curious about our business, industrial and commercial activities; they will be anxious to see our historic buildings and monuments, in a word they will come with all the avidity to know more about
this great metropolis of the South about which most of them have read extensively and to see which has been in many instances the life's desire of their hearts.

Even the preparations for this National Eucharistic Congress, involving publicity in the religious and secular press of the nation, which has actually already been set in motion and functioning since last October, has a publicity value, that is equal to, if it does not excel, all similar efforts at making New Orleans better known and appreciated throughout the country. I remember that a few years ago, when the Eucharistic Congress in Omaha was a matter of history, it was the consensus of opinion among the business people that their city had never received wider publicity than that occasioned by that great event, in spite of the fact that its nature and character were fundamentally religious.

But there is another value to be attached to a Eucharistic Congress, which may be described as mixed, in the sense that it is partly spiritual and partly civic. We are living in an age that has suffered intensely from an overemphasis of material values and a comparative ignoring of the spiritual and material background, without which no genuine
material progress can be enduring. After all, in the industrial and business world there is
great need of a spiritual and moral background. Men cannot and will not deal with each other
unless they have mutual confidence in each other's integrity and honesty; nor will they under-
take great ventures unless they have confidence in moral guarantees, without which contracts,
agreements and conventions would not be worth the paper upon which they are written. It is
for this reason that the modern leaders, who think profoundly and look into the future with
prudent and wise foresight, have stressed so frequently and definitely the need of a spiritual
and moral regeneration as the basis for an eventual escape from the depression that has weighed
so heavily upon the minds and hearts of our people.

It were a mistake indeed to visualize a Eucharistic Congress simply as a display of
religious splendor and liturgical magnificence. Indeed were there not in the background of
this outward magnificence the substance of genuine faith, the desire to benefit spiritually
and morally those who participate in it, it would be extremely difficult to justify such
stupendous efforts. Every religious truth has its practical implications and
the spiritual and moral lives of those who profess it. According to catholic teaching and conviction the Holy Eucharist has a definite vitalizing and uplifting spiritual value and effect, that is bound to work towards the betterment of the individual and consequently of the community of which the individual forms a part. In a word it is through religious gatherings and functions, such as those that form a part of the plan of a Eucharistic Congress, that we aim and hope to bring about that spiritual regeneration, to which President Roosevelt has summoned the nation on numerous occasions. And this spiritual regeneration is bound to have powerful and wholesome reaction upon the civic lives of our people. Nothing is better calculated to restore mutual faith, confidence and hopefulness.

Knowing the great idealism of our southern population, and in particular of our fellow citizens of New Orleans, we are confident that they will welcome the Eighth National Eucharistic Congress as one of the greatest experiences of our age, in fact the greatest religious event that it has ever been the privilege of the Southland to witness. We are grateful, indeed, for the cordiality with which the Association of Commerce and the Young Men's Business
Club have joined with our energetic Mayor, the City Commissioners and other officials and civic leaders, in hailing the Eighth National Eucharistic Congress as a great undertaking that will bring credit and honor to our glorious city. We are deeply grateful for many evidences of kindness and cooperation as the work of preparation for the Congress has progressed, and we are confident that this spirit of cooperation will increase as the date for the Congress approaches. You realize with me that the preparation for the Congress involves, not only an abundance of good will and personal sacrifice but also considerable financial resources required for the dignified preparation of the places of assembly and the gracious discharge of the duties of hospitality towards the distinguished visitors who will honor our city during the Congress. In this connection I am particularly grateful to those members of the Association of Commerce who have generously offered to aid our Finance Committee as well as to our many fellow citizens who have lightened the burdens of this Committee by their generosity. This spirit is an eloquent proof that our community is conscious of spiritual as well as material values in life and appreciates the importance of religious
morality as the only foundation for permanent, social, civic and even national stability. In conclusion I hope that the Eighth National Eucharistic Congress will be worthy of your anticipa-
tions and that for generations yet unborn it will be an event that will live in the traditions of our people as one to be discussed with joy and pride. Such a consummation will more than repay our humble efforts in bringing the Congress to New Orleans and in striving to make it worthy of the glorious traditions of our beloved city.
"Behold a great priest, who in his days was pleasing to the Lord, and was found just" - Ecce sacerdos magnus - Behold a great priest!"

Often during the past nineteen and more years has this antiphon resounded through the arches and vaultings of this stately cathedral to greet with exultant joy the truly great prelate who during that period ruled with supreme distinction this venerable church of New York. A few days ago reverent hands bore his earthly remains into the presence of the altar, before which he had so frequently carried out with majestic unctio the liturgy of the Church. This sacred edifice was crowded, as it is today, by thousands of grief stricken souls, who mourn the loss of a father and friend as well as of a great shepherd. In the choir the triumphant: "Ecce sacerdos magnus" - gave place to the suppliant but beautiful prayer of the liturgy: "Come to his assistance, ye saints of God: Meet him ye angels of the Lord: --- May Christ who
called thee, receive thee; and may the angels lead thee to the bosom of Abraham!"

Rarely has the country been so universally and so deeply shocked as it was on Sunday last when radio, telegraph and telephone flashed abroad the sad message that the beloved Cardinal Archbishop of New York had been called suddenly to his heavenly reward. Prelates, priests and people of every creed and station in life the country over, who knew Cardinal Hayes ever so remotely, loved and revered him. Today they join his flock and personal friends in their sorrow, for death has removed not only the Archbishop of a venerable diocese but a great national figure, whose character and word exerted an influence that extended even beyond the confines of our country.

Eloquent beyond the power of pen or tongue to portray is this imposing presence of princes, prelates, priests and religious of the Church, of high state officials and members of the judiciary and legislative bodies, of ranking representatives of our army and navy, associated with this vast concourse of the laity, all come to manifest their sorrow
and pay a tribute of affectionate respect to a devoted shepherd, whose hands, cold in
death, have so abruptly relinquished the staff of authority. Such a manifestation of
reverence, loyalty and devotion needs no interpretation, least of all from one so little
qualified as is he to whom has been accorded the honor of speaking the final word before
consigning to their last resting place the venerable remains of a saintly prelate. If we
presume, nevertheless, to perform a task for which we feel altogether inadequate, it is
in deference to the wishes of those upon whom the weight of sorrow has fallen most heavily,
those associated most intimately with the deceased prelate in personal friendship as well
as in the administration of this venerable church of New York. May we crave your indul-
gence and pray that our Master above may supply what our limitations leave us powerless to
express.

And first of all let us offer an expression of most profound sympathy to the Most
Reverend Bishop Auxiliary, the clergy, the religious and the laity of this Archdiocese, who
are today a broken hearted flock without a shepherd; to the venerable Bishops of this
ecclesiastical province, who mourn the loss of their wise and always gracious metropolitan leader and friend; to their Eminences the Cardinals, to His Excellency the Most Reverend Apostolic Delegate and to their Excellencies the Most Reverend Archbishops and Bishops of the United States, to whom His Eminence has always been an understanding brother as well as a source of inspiration and encouragement; to the chief executives of the State and of the City of New York, to whom His Eminence was ever a sympathetic adviser and prudent guide; to the Reverend Chaplains of the Army and Navy and to the men in the service, to whom the lamented Cardinal was not only an Episcopal Superior but also a model in patriotic devotion and service; to the citizens of this great Metropolis of America who, regardless of religious profession or attachment, have regarded this Prince of the Church as the city's outstanding native son and leading citizen, to whom they could ever look for sound leadership and inspiration. Truly of Cardinal Hayes can it be said that, like St. Paul, he was "All things to all men", but those who will mourn him most are the poor, whom he seemed to love best. They will not miss him, because the system of service which he inaugurated will live after him,
but they weep and lament, because they know that their friend and benefactor is no more.

May God soothe their sorrow and deign to accept the prayers that rise up out of their grateful hearts!

"Ecce sacerdos magnus - Behold a great priest" - Yes, Cardinal Hayes was many things, but in all and through all he was preeminently the priest of God. Cardinal Hayes did many things that will stand out in the history of the Church in America, but upon all his achievements there is imprinted the indelible character of his sacred priesthood. Cardinal Hayes came in contact with multitudes of people during the long span of nearly fifty years that marks the course of his public life, but whether they had the privilege of a personal interview or saw him only at a distance in a crowded church or assembly hall, they sensed above all else his priestly bearing and unction. Cardinal Hayes gave utterance to many thoughts and hardly ever failed to take advantage of a public occasion to express at least informally the sentiments of his heart, but his eloquence was ever that of a great high priest, conscious of his mission to make known the mind of God and to direct men to the higher realms
of the spirit. He was impressively priestly in the sanctuary and at the altar, where he officiated with rare unction and dignity, but there was about him the atmosphere of the priesthood wherever he went and whatsoever he did. He was always the ambassador of Christ, reverent and pious without pretence or ostentation, dignified and gracious without affectation or pride, gentle and courteous without compromise of principle or firmness, a worthy and conscientious interpreter of the mind and will of his Master, Jesus Christ, without harshness or sign of irritation, a sincere exponent of the doctrine and discipline of the Church in charity, patience and sympathetic understanding. As Chancellor, President of Cathedral College, Bishop Auxiliary, Archbishop and Cardinal he never lost the priestly fervour and charm that had endeared him to the good people of St. Gabriel's Parish on the East Side, to whom the first years of his ministry were dedicated under the guidance of his friend and father in God, the late Cardinal Farley. In Cardinal Hayes was exemplified the admonition of St. Paul to his beloved Timothy: "But thou, O man of God, ---- pursue justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith: lay hold on eternal life, where-
unto thou art called" (I Tim. VI, 11-12) - If we were to name the key to the marvelous attractiveness of his character, the secret of the magic influence of his presence, the persuasive effect of his words, uttered over the council table, from the pulpit or the public platform, it would be precisely the fact that at all times, under all circumstances he was consciously or unconsciously living up to the realization that he was the priest of the all high God. Like a limpid chrysal brook his priesthood courses its silvery way through his life, ever refreshing and exhilarating his own soul, and constantly presenting to the thousands to whom he ministered an inexhaustible source of newness of life, vision and strength. Across the pages of his biography, in our humble estimation, there can be written no truer words than "Ecce sacerdos magnus - Behold a great priest, who in his days was pleasing to God and was found just".  

"Ecce sacerdos magnus - Behold a great priest", called in the loving dispensation of Divine Providence to the tremendous responsibility of presiding over the spiritual and material interests of this foremost Archdiocese of the country, this priest of God proved
himself to be also a great prelate of the Church, a great high priest of the most high God. To his exalted office he brought wisdom, prudence, zeal and the courage of his convictions. The reins of authority were placed in his hands in the spring of 1919, as the country was emerging from the hysteria of the great war. Post war adjustments demanded attention in the religious and moral life of the nation no less than in its economic and social life. Shifting and expanding populations, especially in this city of constant flux and change, demanded new churches, schools and other facilities in new localities, whilst for older congregations, whose members had dispersed, there had to be made new provision for support and adaptation. These readjustments had many ramifications. The ranks of the clergy had to be increased and charged with new responsibilities, the morale of the people had to be strengthened and prepared for new sacrifices, the financial structure necessary to carry new obligations had to be built up and carefully safeguarded.

During that epoch of ten years, 1919 to 1929, the record of development and achievement in material expansion in this Archdiocese was most extraordinary. Scarcely a week
passed in which some new enterprise had not to be considered, authorized and guided to a successful conclusion. Into this period fell also the need of adjustment to the new code of ecclesiastical law and discipline, which placed many new responsibilities upon the heads of dioceses and their staffs. Throughout this period the chief Shepherd of New York stands out like a giant by his mental power and sagacity, his ability to meet problems and solve them successfully, his foresight and vision in building not for a day but for an indefinite future, even in an area incalculably subject to change. Priests, religious superiors and the faithful sought with confidence his advice and accepted with courage, his decisions, while bankers and businessmen paid tribute to the accuracy of his judgment by placing at his disposal the resources of their institutions.

Came the decade of depression and recession, during which financial empires tottered and fell, kings of finance lost their crowns, captains of industry their commissions - and rich men became paupers over night. Although free from neither anxiety nor embarrassment,
the Cardinal Archbishop of New York preserved his calmness and confidence, met difficult situations with courage and generosity and contributed not a little towards stabilizing general conditions, while he guarded securely and preserved from disaster the great financial structure that encases the vast spiritual, educational and charitable empire called the Diocese of New York. And incidentally, His Eminence of New York was a tower of strength who inspired the leaders of the nation and his fellow citizens everywhere with new hope and spirit in their efforts to rebuild the morale as well as the economic life of the nation.

While much of the responsibility of the diocesan prelate centers on material things, his main function and mission deal after all with spiritual and moral issues. To preserve intact and sound the faith, committed to his keeping as a successor of the apostles, to keep a vigilant eye on Christian education and ecclesiastical discipline, to defend bravely the rights of God and the Church, to safeguard against contamination and corruption the limpid fountains of Christian morality, to encourage the constant observance of religious practices
to safeguard the Christian home and sustain souls in their noble efforts towards righteousness and perfection, to rebuild the Christian life where it has suffered through the inroads of evil influences - Such are in broad outline the basic cares of the men of God chosen by the Church under the guidance of the Holy Spirit to preside over the flock of Christ. How well Cardinal Hayes discharged this apostolic mission is attested by his frequent learned and unctious pastorals on an almost endless variety of subjects, his ceaseless preaching, his well timed attacks on such evils of the day as divorce, birth control, indecent and immodest tendencies in dress, immoral moving pictures and stage productions and communism. Through all his pronouncements there is abundant evidence of his intense love of Christ and the Church, his very deep personal attachment to the Holy See and his filial affection for the actual successor of St. Peter, zeal for souls, even those in distant lands in the far-flung Mission Field of the Church, and the fire of charity of St. Paul the Apostle. This fire he had the secret of kindling in others, not only in his own diocese and state but throughout the country in the course of official journeys undertaken at great personal sacrifice and in answer to the demand
of prelates and people. Probably no prelate of his time lent himself so readily to the task of an ambassador of good will and edification in the interest of religion, the Church and his beloved country. He was, every inch of him, and to all a true Prince of the Church, to the manner born, but yet more perfectly endowed by the grace of God, which he permitted to dominate him so freely, and the fruit of which he scattered so profusely wherever he went.

Cardinal Hayes loved his country and yielded to no man in his patriotic loyalty and devotion. Generously and with cheerfulness did he accept during the great war the office of Bishop Ordinary of the Army and Navy with especial responsibility and solicitude for the catholic chaplain service. This office he continued to hold until his death, discharging its duties with the same fidelity with which he ruled his immediate See. Not only in the course of his official visits in his capacity as Episcopus Castrensis but on every possible occasion he sounded the note of patriotism. In fact an examination of his addresses delivered at important church functions will reveal the fact that, almost without exception he introduced an allusion that stressed a patriotic background and incentive.
No less frequently did he sound the warning, especially in recent years, to beware of certain movements and of the insidious propaganda, that menace our national security and the endurance of our democratic institutions.

To no less a degree did the Cardinal love his native State and city. Proud as he was of his Irish ancestry and blood, his heart and soul were nevertheless absorbed in his well-nigh personal affection for his fellow citizens of this great cosmopolitan city, which dominates to so large an extent the destinies of the North American Continent. To him no place on earth seemed dearer than "Little Old New York" with its magnanimous tolerance and fine wholesome catholicity; despite its amazing contrasts and complexes, still a bulwark of religion and the home of millions of thousands of virtuous souls with lofty ideals, walking upright as in the day towards the heavenly goal.

But when all is said and done, the enduring title by which the deceased Archbishop will be known to posterity will be that of "Cardinal of Charity". Even before his accession to the archiepiscopal throne, Bishop Hayes crossed swords with those who attempted
to befoul the fair name of charity, to slander the sacrificing women of God who discharge so unselfishly the ministry of charity and to bring discredit upon the institutions in their care. Many of us still remember with pain the agony of those months and breathe a prayer of gratitude to the God of charity for those (most of them have gone to their reward) who led so bravely that battle for the right of the Church to minister freely to the poor and underprivileged.

When, therefore, not many months after his enthronization, Archbishop Hayes announced his charities program practically no one was surprised. That program marked a new epoch in the administration of catholic charities not only in New York but also in many, perhaps most, dioceses throughout the country and even, we believe, in other lands. Its scope was to draw together for purposes of coordination, cooperation and supervision all forms of charitable endeavour by institutions and organizations and to encourage, sponsor or initiate new forms of service that circumstances may prove necessary or useful. It was the catholic answer to so-called social service under secular philosophic principles and control. It was
the reaffirmation and adaptation to modern conditions of the sacred ministry of charity, the sacred heritage bequeathed to the Church by Christ and apostolic tradition. It was the vindication of the right of the Church in the pursuit of that ministry to be ever close to her children in time of bereavement, illness, distress and affliction, whether of body or soul. It was, if you will, the safeguarding of modern methods from the slough of paganism and their consecration to traditional Christian ideals.

That program has met with the generous endorsement and approval of the faithful of New York and of many not of the Catholic faith. Year after year, for eighteen years they have responded, even during the lean years of the present decade, with their generous contributions in support of the program. That program has been maintained with steadfastness and efficiency. It has been broadened and extended, until today Catholic Charities of New York is looked upon as a model organization, worthy of emulation, if not duplication, in many other dioceses. It has prompted the formation of schools of social service in a number of Catholic institutions and encouraged many Catholic young men and young women to
dedicate their lives to social works according to catholic ideals and under catholic auspices. In New York and a number of other catholic centers it has resulted in the building up of a network of catholic charity service that stand almost unparalleled in the field of social endeavour anywhere.

Grand though such a network may be from the structural standpoint, it would be but a body without a soul without the inspiring and inspiring idealism breathed into it by its creator, Patrick Cardinal Hayes. It was his idealism and fine catholic interpretation of the ministry of charity that inspired the program and formed the molds in which it was cast. It was he who sensed the needs of the poor and underprivileged, among whom much of his boyhood and early priesthood were spent. It was because the Cardinal of New York, the Prince of the Church, could make himself the friend of the poor, even as Christ walked among the lowly and took delight in healing the wounds and curing their diseases, that this great work of charity arose and prospered. In season and out of season he never
seemed to tire of preaching with St. Paul: "Above all these things have charity, which is the bond of perfection" (Col. III, 14). Thus he enthused priests and people to deliver abundantly and eloquently that their catholic faith is alive and not dead; and they will see to it that this noble work of the Cardinal of Charity will endure. No more fervent benedictions will be pronounced over his memory and no more efficacious prayers than those of the poor whom he loved and who revered him as their friend. "The ear that heard me blessed me, and the eye that saw me gave witness to me: because I had delivered the poor man that cried not: and the fatherless that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. ---- I was an eye to the blind, and a foot to the lame. I was the father of the poor" (Job. XXIX)

And so we come to the end not of what could be said, for that will fill volumes, but of what patience, wearied with longwatching and praying, will endure. We take leave of his earthly remains, but the spirit and works of this great priest of God, this illustrious
prelate and Prince of the Church, will live on and his influence will endure until the end of time. In the realm of the spirit there is no death and in his realm we can still commune with him in prayer, in the grateful memory of his sweet, loveable yet vigorous character and in our endeavour to let his inspiring example be an incentive in our lives. Shortly his body will be borne to its last resting place, to sleep with gentle Archbishop Corrigan and energetic Cardinal Farley, the two illustrious prelates under whom he served in the priesthood. As he is borne away, let us join fervently in the beautiful prayer of the liturgy of Mother Church: "May the angels lead thee into Paradise; at thy coming may the martyrs receive, and bring thee into the holy city, Jerusalem. May the choir of angels receive thee, and with Lazarus, once a beggar, (yes, and with thy beloved poor) mayest thou have eternal rest." Amen.
"Behold a great priest, who in his days was pleasing to the Lord, and was found just."  

"Ecce sacerdos magnus - Behold a great priest!"  

Often during the past nineteen and many years has this antiphon resounded through the arches and vaultings of this stately cathedral to greet with exultant joy the truly great prelate who during that period ruled with supreme distinction this venerable Church of New York. A few days ago reverent hands bore this earthly remains into the presence of the altar, before which he had so frequently
carried out with majestic emotion in the
liturgy of the Church. This preceded the
was prohibited, as it is today, by thousands
of grief-stricken ones, who mourn the
loss of a father and friend as well as of
a great shepherd. In the place the trium-
phant: “Ecce pacerdos magnum” — gave place
to the suppliants' true beautiful prayers of
the liturgy: “Come to his assistance, ye
Saints of God! Meet him ye angels of
the Lord!” May Christ this called thee
receive thee; and may the angels lead
thee to the bosom of Abraham!”
Rarely has the commentary been so universally and so deeply shocked as when it was
on Sunday last when the radio, telephone, and telegraph flashed abroad the sad
message that the beloved Cardinal Archbishop had been called suddenly to
his heavenly reward. Prelates, priests and people of every creed and station in life
the country over, who knew Cardinal Hayes even to remotely, loved and
revered him. Today they join his flock
and personal friends in their sorrow,
for Death has removed not the Archbishop's
renown.

A great Diocese lost a great man; a great man lost a
figure, whose character and word
had an
Influence thus extended even beyond the con-

fines of our country.

Eloquent beyond the power of pen or tongue to portray,

disapproving presence of princes, prelates,

and priests of the Church, of high state

officials and members of the judiciary and

legislative bodies, representatives of

the army and navy, associated with

this vast concourse of the lea,

ty to manifest their sorrow and pay a tribute

of affectionate respect to a devoted shepherd

of the faithful, who, endued with

the staff of authority, so ably, so aptly, such a

manifestation of reverence, loyalty and

devotion needs no interpretation, least of all.
from one so little qualified as I am to the
triumph has been accorded the honor of speaking the final word before consigning to this last resting place the venerable
remains of a piously prelate. If we presume, nevertheless, to perform a task for which we feel altogether inadequate, it is in deference to the wishes of those upon whom the weight of sorrow has fallen most heavily, those associated most intimately with the deceased prelate in personal friendship as well as in the administration of this venerable Church of New York. May we crave your indulgence and pray that the Master above may supply with our limitations.
leave us powerless to express.

And first of all let us offer our expression of profound sympathy to the Most Reverend Bishop Auxiliary, the clergy, the religious, the women, workers, and the children of this Archdiocese, who are today at work without a shepherd, to the venerable Bishop of this Ecclesiastical Province, who mourn the loss of their wise and always gracious Metropolitan leader and friend, to the Chief Executives of the State and of the City of New York, to whom this remaine was ever a sympathetic adviser and present guide to the Reverend spiritualities of the Army and Navy and to the men in the storm to whom the lamented Cardinal was not only...
an Episcopal Superior but also a model in patriotic devotion and service to the citizens of the great Metropolis of America. In disregard of religious profession or attachment, have looked up to this Prince of the Church as the outstanding native son and leader of the community, to whom they could even look for sound leadership and inspiration. Only if Cardinal Hayes can it be said that, like St. Paul, he was "all things to all men," but there was no mere monotony in his work, for his devotion to the poor, whom he seemed to love best. They were not mere tools, but the system of service which he inaugurated will live after him, just as they
Weeps with lament, because they knew
that their friend and benefactor is no
more. May God be the their comfort and 
accept their prayers that rising out of
their grateful hearts!

Ecclese patero magnus - Behold a great priest.
Yes, Cardinal Stuyvesant was many things, but
in all and through all he was primarily
the priest of God. Cardinal Stuyvesant did
many things that will stand out in the
history of the Church in America, but
upon all his achievements there is im-
printed the noblest character of his sacred
priesthood. Cardinal Stuyvesant knew men
in contact with multitudes of people during
The long space of 37 years that marks the course of his public life, but whether they read the privilege of personal interview to him only at a distance in a crowded house, church, or assembly hall, they bowed in adoration. Above all else his piety, hearing, and emotion. His personal bearing gave utterance to many thoughts and words. He never failed to take advantage of an occasion to express an emotion. Unfortunately, the sentiment of his heart, but the eloquence was over that of a great high priest, conscious of his mission to make known the mind of God to the higher interests of the realm of the spirit. He was preaching in the
Sanctuary and at the altar, where he was incised with reverence and dignity, but where was about him the atmosphere of the priesthood. Wherever he went and whatever he did. He was also the ambassador, devoted, reverent, and firm without pretense or ostentation, dignified, and gracious without affectation or pride, gentle and unassuming without compromising principle or firmness, a worthy and conscientious interpreter of the mind and voice of this Master, without hardness or signs of veritarianism, a sincere exponent of the doctrine and discipline of.
The Church in charity, patience, and sympathy, with pathetic understanding! The Cardinal Hugonin was exemplified the admonition of St. Paul to his beloved Timothy: “But thou, O man of God, continue steadfast, in the work of the ministry; speak the word of our Lord faithfully...” (II Tim. iv, 1-2). If we were to name the key to the marvelous attractiveness of his character, the secret of the magic influence of his presence, the persuasive effect of his words, uttered over the council table by him from the pulpit or public platform, it would be precisely the fact that at all times,
under all circumstances he was conscientiously 
or unconsciously living up to the realization 
that he was the priest of the all high God. 

Across the pages of his biography, 

in many extraordinary there are written no 
truer words than "Ecclesiam de magnis 
Behold the Priest, who in his days was 
pleasing to God and was found just."

"Ecclesiam de magnis—Behold the 
great priest "laid in the coming trans-
potation of Divine Providence to the tremendous 
responsibility of presiding over the 
spiritual and maternal interests of this 
foremost archdiocese of the country. This 
Priest of God proved himself as he also
a great prelate of the Church, a great high priest of the most high God. In his exalted office he brought wisdom, prudence, zeal and the courage of his convictions. The year 1918 in the spring of, the country was emerging from the by-effects of the Great War. Post war adjustments demanded attention in the religious life of the nation no less than in the economic and social life. Shifting and expanding proportions, especially in the city of constant flux and change, demanded new churches, schools and other facilities.
in new conceptions, whilst for older congregations whose members had dispersed for
their help to be made new provision for support and adaptation. It was a process of
adjustment that lasted when Bishop
canonical changes succeeded the throne
of this Cathedral in 1919. And there had just
ment that many manifestations, the
ranks of the clergy had to be increased and
charged with new responsibilities, the
morale of the people had to be strengthened
and prepared for the sacrifices, the neces-
financial structure necessary to
carry new obligations had to be
s"erent up and carefully safeguarded.

During those years, 1919 to 1929, the record of development and achieve-
ment in material expansion in this Arch-
dioceese was most extraordinary. Nearly
a week passed in which some new enterprise
had not to be planned and authorized
and guided to a successful conclusion.
Into this period fell also the need of ad-
justment to the new Code of Bishops'man-
agement and discipline, which placed many
responsible duties upon the heads of the dioceses
and their staffs.

Chief

Throughout this period the shepherd of New York
stood ever like a giant by his mental powers and
capacity, his ability to meet problems and solve
them successively, his foresight and vision in building rich for a day more for an indefatigable
future, ever in an area subject to change. Priests, politicians, economists, and
the failure to adjust with confidence to
advice and faithful with encouragement
his decisions, while bankers and business
tribune to the accuracy of his judg-
ment by placing at his disposal the resources
of their institutions.

Gave the decade of depression and recession,
during which financial companies lashed,
yet kings of finance lost their crown
and their commissions,
and the influence of their commissions
and their influence became fanners over night.

Though of being from neither party or confi.
harrassment, the Cardinal Archbishop of New York preserved his calmness and confidence, met difficult situations with courage and generosity, and contributed not a little towards stabilizing the general conditions, while he undertook securely and preserved from disaster the great financial structure that encases the Spiritual Education and Charitable enterprise called the Diocese of New York. And indeed, this Eminence of New York was a tower of strength to who inspired the leaders of the nation and the foremost citizens everywhere with new hope and spirit in their efforts to rebuild the morale.
as well as the economic life of the nation.

While much of the responsibility of the state

centers on material things, his main
duty and mission are after all with

spiritual and moral issues. To preserve

intact and sound the faith, committed

to his keeping as the successor of the apostles,

christian education must

be kept a vigilant eye on. Ecclesiastic

defend to elevate the rights of the church

against contamination and corruption in the

hallowed fountains of fresh man

To encourage the constant and unceasing

safeguard the Christian home at all

religious practices, to custom, rule

...
in their noble efforts towards righteousness, veneration and perfection, to rebuild the Christian life where it has suffered through the threads of evil influences. Such the broad outline the basic care of the men of God, chosen by the Church under the guidance of the Holy Spirit to preside over the flock of Christ. How well cardinals Hayes discharged this apostolic mission is attested by his frequent learned and instructive pastoral letters, his ceaseless preaching his well aimed attacks on such evils of the day as
and immorality, birth control, indecent literature, lies in dress, immoral moving pictures and stage productions and communism. Through all his pronouncements there is abundant evidence of his sincere love of Christ and the Church, his very deep and personal attachment to the Holy See and his special affection for the actual successors of the Most Holy Pontiffs in the far-flung territories of the Church. For the love of his country and with the spirit of charity of St. Paul the Apostle, he had the secret of winning in others not only on his own decrees but throughout the

Country in the course of official journeys.
undertaken at great personal peril, for the demand of princes and people. Probably no prince of his time could himself so readily do the task of an ambassador of goodwill and edification in the interest of religion, the Church, and his beloved country. He was every inch of him, and to see a Prince of the Church to the manner born, but yet more perfectly endowed by the grace of God, which he permitted to distinguish him so fiercely and the fruit of which he scattered so profusely wherever he went.
Cardinal Hayes loved his country and yielded to no man in his patriotic loyalty and devotion. Generously and with cheerful spirit did he accept during the war the office of Bishop Ordinary of the Army and Navy with especial responsibility and solicitude for the Catholic Chaplain Service. This office he continued to hold until his death discharging his duties with the same fidelity with which he ruled his immediate see. Not only in the army of his official duties in the capacity of Bishop Castrensis but on every possible occasion he showed the marks of patriotism. In fact an examination of his addresses delivered
An important church function will reveal the fact that, almost without exception, he introduced a discussion that stressed a patriotic background and linenside. Scarcely less frequently did he sound the warning, especially in recent years, to beware of the dangers in certain movements and insinuations that menace our national security and the endurance of our democratic institutions.

To no less a degree did the Gorbals love his native state and city. Regardless was this Irish ancestry and blood. His heart and soul were nevertheless absorbed in...
his many personal affects
for his subject citizens of this great com-
opolitan city, which dominates to so
large an extent the destiny of the North
American Continent. It seems no place
on earth seemed dearer than little Old
New York with its magnanimous tolerance
and fine wholesomeness of character, despite
its amazing contrasts and complexities.
Still a bulwark of religion and the
home of millions of virtuous
souls walking upright as at the day toward
the heavenly goal.
But when all is said and done, the enduring title by which the decease Archbishop will be known to posterity will be that of "Cardinal of Charity." Even before his accession to the Archipresbyterate, Bishop Hayes crossed swords with those who attempted to defile the fair name of Charity, to plunder the sacrificing women of God who discontinue selflessly the ministry of charity, and to destroy with their misadventures in their care. Many of my remembrance with pain the agony of three months and breathe a prayer of remembrance for those who fought so bravely that battle for the rights.
By the Church to minister freely to the poor and underprivileged.

When, therefore, but many months after his enthronization, Archbishop Hare announced his charitable program practically no one was surprised. That program marked a new epoch in the administration of Catholic charities not only in New York but also in many, perhaps most, dioceses throughout the country and even in other lands. Its purpose was to draw together for purposes of coordination, cooperation and supervision all forms of charitable endeavor by institutions and

endowments and
and organizations and to encourage, sponsor or initiate new forms of service that circumstances may prove necessary or unique. It was the Catholic answer to so-called social service under peculiar philosophic principles and conditions. It was the reaffirmation and adaptation of the pasted ministry of charity, the pasted heritage transmitted to the Church by Christ and the Apostolic tradition. It was the vindication of the rights of the Church in the pursuit of its ministry to be ever close to her children in time of bereavement, Illinois.
distress and affection, whether by body or soul. It was, if you will, the safeguarding of modern methods from the clout of paganism and their consecration to traditional Christian ideals.

This program has met with the generous endorsement and approval of the faithful of New York and of many more of the faithful from this city for successive years; they have responded even during the lean years of the past decade, with their generous contributions in support of the program. That program has been maintained with steadfastness and efficiency. It has been broadened and extended, until
Today Catholic Charities of New York is looked upon as a model organization, worthy of emulation, both in many parishes and dioceses. It has prompted the formation of similar services in a number of Catholic institutions and encouraged many Catholic young men and young women to dedicate their lives to service under Catholic auspices. In New York and a number of other Catholic centers, it has resulted in the weaving up of a network of Catholic charity service that stands unparalleled in the field of social endeavor anywhere.
Today Catholic Charities of New York is looked upon as a model organization worthy of emulation, if not imitation, in many respects. It has prompted the formation of similar services in a number of Catholic institutions and encouraged many Catholic young men and young women to dedicate their lives to service works under Catholic auspices. In New York and a number of other Catholic centers, it has resulted in the building up of a network of Catholic charity service that stands unparalleled in the field of social endeavor anywhere.
Grant, though such a network may be

from the standpoint of any point, however,

we feel a body without a soul without the

inspiring and inspiring idealism created

into it by its Creator, Patrick Cardinal Hene.

It was his ideaism and fine catholic interpre-
tation of the ministry of charity that inspired

the program and formed the models in

which it was based. It was he who sensed

the needs of the poor and underprivileged,

among whom his early and early priest

work were spent. It was because the

Cardinal of New York, the Prince of the Church,

could make himself the friend of the poor, even
as Christ walked among the sick, and seeing delight in healing the wounded and caring for their diseases, felt this great work of charity arise and prosper. In season and out of season he never seemed to tire of preaching with St. Paul: "Above all these things think of Christ, which is the bond of perfection." Thus he exhorted priests and people to deliver sound doctrine and adequately teach and defend their Catholic faith. If alive and not dead and they will see to it that this noble work and the results of Charity will endure. No more fervent benedictions will be pronounced over his memory and no more efficacious prayers than those of the poor whom he loved and who revered him.
As their friend: "The ear that heard me blessed me, and the eye that saw me gave witness to me; because I had delivered the poor man that cried not; and the fatherless, and had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. ... I was an eye to the blind, and a foot to the lame. I was the father of the poor." (Job 29:11-14)

And so we come to the end, not of what could be paid, for that will fill volumes, but of what your patience weaned with long watching and praying, will endure. We take before us the earthly remains, but the spirit and works of this great priest; and, lest their illustrious prototype and prince of the Church, will live on and be reflected...
will endure until the end of time. In the realm of the spirit there is no death, and in this realm we can still commune with him in prayer, in the grateful memory of his sweet, lovable yet rigorous character, and in the true endeavour to let his inspiring example remain a mine of treasure in our lives. Shortly his body will be borne to the last resting place, to sleep with the gentle Corrigan and the energetic Cardmore Stanley, the true classics of the church, under whom he served in the priesthood. As he is borne away, let us join fervently in the beautiful prayer of the Liturgy of Mother Church: “May the angels lead thee into paradise; as thou hast fought the good fight, may the archangels receive thee into the plaats of the spirits, and bring thee into the holy city, Jerusalem, and show thee the joy of the saints in glory. Amen.”
Your Eminence, this noon it was our privilege to extend to Your Eminence in an informal manner the greetings of New Orleans, represented by the large number of people and especially the thousands of children, who formed a living chain of throbbing hearts along the line that marked Your Eminence's entry into our city and approach to our venerable Cathedral dedicated to St. Louis, King of France.

It was our privilege likewise to receive Your Eminence officially in the Liturgical Reception which took place in the sanctuary of our Cathedral, where for almost a century and a half many imposing religious ceremonies have taken place, none of which, however, ever approaching the unique character and distinction of the reception of a personal representative of the Vicar of Christ and Father of Christendom.

Tonight we have requested Your Eminence to give to the State of Louisiana and to the City of New Orleans an opportunity to extend to you in the most formal and dignified manner our greetings on behalf, not only of the catholic population, but also of all our fellow
citizens of every class and creed. We can assure Your Eminence that in reality there is
tonight practically no group in this historic community, famed throughout the more than
two centuries of its existence, for its chivalry and hospitality, that does not join in
the chorus of acclaim and in our sentiments of reverence and esteem for your personality
as well as the high dignity with which you are clothed on this mission as the personal
representative of our beloved Holy Father, Pope Pius XI

In making this statement I am mindful of the wonderful cooperation which has been ac­
corded us throughout the months of preparation for this great spiritual festival, the
Eighth National Eucharistic Congress of the United States of America. While the immediate
task of planning for the Congress fell to groups of the clergy, the religious and the
of laity of our Archdiocese, all whom worked with indefatigable zeal and sacrifice, our
efforts would have been made much more difficult, had we not enjoyed the most magnanimous
assistance of His Excellency the Honorable Richard W. Leche, distinguished Governor of this
great commonwealth of Louisiana, and the Honorable Robert Sidney Maestri, energetic Mayor
of New Orleans, together with members of their official staffs and communities, who have left no stone unturned in order to make the setting of the Eucharistic Congress worthy of its high purposes and ideals as well as a fitting expression of the spirit of hospitality that prevails throughout the Southland. We have enjoyed likewise the most generous assistance of the leaders in industry, in business, in finance and in the civic groups that dedicate themselves to the promotion of our city's welfare and progress. No less splendid has been the cooperation of the press, which has for months not only accepted but sought most eagerly the most detailed and correct information about the spiritual and civic significance of the Eucharistic Congress. To what a great extent the general public has caught the spirit of the Congress has undoubtedly been brought home to Your Eminence and to our distinguished guests not only in the festive garb in which our city has clad itself, but also in the spirit of cordiality with which they have endeavored to charge the very atmosphere of our city.

And, as it were, to complete the picture that presents itself to us tonight, we are happy to have in our midst our friend, the Honorable James A. Farley, Postmaster General of
the United States of America, who bears a personal message from the most illustrious President of our country, Franklin Delano Roosevelt. Much as we would like to have with us the Chief Executive of our National Government, we realize that important affairs of State, especially during these weeks of international tension will not permit his absence from the Capitol and center of Federal administration. But already we have been greatly honored in the receipt of a personal communication from the President, which is expressive of the highest spiritual idealism, and we are delighted to know that in addition thereto we are favored with the personal presence of one who has been closer to the President before and during the years of his administration than probably any other citizen of the United States, the most Honorable James A. Farley, our Postmaster General.

Hence, Your Eminence, it is no idle boast to say that in our greeting here tonight all elements of our State and City are represented and united in this demonstration of welcome and guarantee of cordial hospitality during your sojourn with us. We are all conscious of the fact that Your Eminence comes as the living embodiment of the spiritual ideals for which
the Church has been established by Christ Jesus our Lord, and the promulgation of which, down through the stretch of nineteen hundred years, we find no more able, zealous, energetic and persistent exponent than him, in whose name you stand and move in our midst during this great National assembly, our beloved Pope Pius XI gloriously reigning.

These ideals we have striven to keep in mind in all our preparations and plans for the Eighth National Eucharistic Congress. The injection of any other motive would seem to us almost sacrilegious and certainly out of keeping with the supreme need of our age and generation. Leaders in almost every field, who have at heart the real welfare, interest and security of the human family and the civilization that has been built up on Christian principles and ideals, have frequently stressed, especially during the last decade of restlessness and instability, the urgent need of a return to fundamental spirituality as the beginning of the real readjustment which all serious-minded men seek and for which the world at large seems to yearn. We have undertaken the task of sponsoring the Eucharistic Congress chiefly because we regard it as an eloquent means of directing our attention to spiritual values, which are today in many
quarters not only ignored but even scorned, attacked and threatened with destruction. We know that in certain parts of the world governments and rulers are today pursuing policies that are hostile to religion and directly aimed at the eradication out of the hearts of men of the last vestige of faith in God, loyalty to His Church and conviction of the spiritual nature of man and his immortal destiny. It is our hope that the Eucharistic Congress may direct the minds and hearts of those who participate in its solemnities and of the millions of our American fellow citizens, to whom New Orleans today becomes in a sense a national shrine and sanctuary, to the consoling fact that in Jesus Christ, really, truly and substantially present in the Holy Eucharist we have not only the truth but also the life, not only the life but also the way to that perfect peace and contentment, of which the world was robbed nearly a quarter of a century ago, when international rivalry, greed for power and the law of hate brought on the suffering, misery and disorganization that are still harassing the human family throughout the world. We pray that this Congress may also open up to us the floodgates of Divine love and mercy, whereby our hearts will be regenerated and strengthened to adhere more courageously and consistently to the ideals and practices, which Christ reveals and consign to His Church to propagate for
for all times, in all places and among all men.

May we on this occasion express publicly on behalf of the clergy, the religious and the faithful of the Archdiocese of New Orleans as well as in the name of all our fellow citizens, our sense of profound appreciation of the distinguished presence during the Eucharistic Congress of His Excellency the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States of America, who has during the past year been most generous in his cooperation with us in planning some of the most important details of the Congress. He is no stranger in our city, having graced by his presence the ceremony of the induction of the present incumbent of the See of New Orleans a few years ago. His participation in our Congress functions is another evidence of his interest in our religious progress and his affection for the venerable Church of this Archdiocese.

We are also happy to extend the warmest greetings to Their Excellencies the Most Reverend Archbishops and Bishops who have come from the remotest corners of the United States of America as well as from the very heart of our vast country, some even from beyond the seas, in order to
add luster, distinction and prestige to this expression of catholic faith and devotion. The heart of New Orleans goes out to them all and wishes them to know that it pulsates with deep reverence and esteem for the apostolic office which the members of catholic hierarchy exercise.

To the Right Reverend, Very Reverend and Reverend members of the clergy, who have for the moment set aside their responsibilities and personal convenience in order to accept our invitation to participate in the Congress, we are also deeply grateful. No less dear to us is the presence of so many members of our religious communities and sisterhoods and the attendance of large groups of the laity, not only from the immediate area of the Southland, but from many remote parts of the country. Among our visitors we owe a special tribute of appreciation to the large delegation that honored His Eminence the Cardinal Legate by accompanying him in an imposing pilgrimage on his journey from the great metropolis of the Middle West to our city near the delta of the Mississippi. That the Mayor of Chicago, the Honorable Edward Kelly, is a distinguished member of this group gives us additional cause for gratifica-
May I, then, conclude, Your Eminence, by assuring you again that New Orleans is yours during the period of your stay. We see in you indeed the Ambassador of the Holy Father, Pope Pius XI, to whom go out tonight our hearts in gratitude for many marks of his favor and for whom we offer our most fervent prayers to our Eucharistic King, that he may be spared in his mental vigor and physical health, despite the advancing years, to guide the Church, enlighten humanity and direct the world towards the way that leads to peace and to happiness. You are also welcome because of the eminence of your personal character, charm and achievements. I deem it an honor as the Archbishop of New Orleans and as a citizen of this beautiful and warm-hearted city to bid you welcome and to wish you comfort and happiness during your stay.
Gladly do I embrace this opportunity to express to the Director of the Community Chest Campaign and to his aides my most cordial congratulations upon the success which has thus far crowned their efforts. The fact that the amount thus far contributed and subscribed far exceeds two-thirds of the goal is an evidence of the wonderful zeal with which the members of the various divisions and committees are working and also a proof that the fruits of charity still burn in the hearts of our fellow citizens. We may confidently hope that in this year's campaign the Community Chest will again be able to meet all the necessary demands of the institutions and agencies functioning under its patronage.

When the so-called depression shook the country a decade ago we regarded those as prophets of pessimism who foretold that this period of economic decline would last for more than a decade of years. Events have proven that, although there were actually breaks in the clouds of gloom and now and then a ray of sunshine, we have not yet emerged from this
economic setback and have in fact experienced a second modified edition, euphonically called the recession. This is neither the time nor the place to discuss causes and suggest remedies. We are confronted with the hard fact that probably one-third of the population of our country is suffering in one way or another and deprived of the necessities and the comforts of life. Although the government provides employment through public works for a considerable portion of our population, we know that no man can supply for his family more than the barest necessities of life with the $38.00 or $40.00 a month that he earn under the P.W.A. program. We know too that not all of the employed employables are actually able to find a place on the lists of the P.W.A.

But even if we were not still in the midst of a period of economic depression, we would undoubtedly be confronted with problems of destitution, undernourishment, physical, moral and mental infirmity, orphaned children and helpless old folks, not to speak of many social problems. What Christ said to his followers: "The poor you have always with you" -
seems to be everlastingly true of any civilization. The fact remains that one has been able to discover the panacea that will solve the problem of evil and make this world a veritable heaven on earth for all human beings.

Confronted, then, as we are with these problems, we must be likewise conscious of our duty in the spirit of christian charity and our common human brotherhood to alleviate what we cannot absolutely eradicate or remove. Fortunately there is at the base of the heart of humanity a consciousness of responsibility of the strong for the weak, of the well for the ill, of the privileged for the unprivileged, of the rich for the poor. This basic consciousness has been strengthened down through the ages by the sanction of Divine revelation as outlined in the Old Testament among the Jewish people and in the New Testament among the followers of the Saviour of the world who left us the beautiful example of the Man-God "Going about doing good everywhere", and who made the obligation of charity second only to the fundamental duty of man to love the Lord his God and Maker. Hence wherever there is a healthy strain of humanity we find also a sound spirit of human kindliness; wherever there is even the slightest
vestige of religious faith and conviction we find also that fine spirit of brotherly love, that makes man willing to break the crust of bread with their less fortunate fellow men and to give of their abundance in order that heartaches may be cured and physical suffering alleviated.

I am not convinced that the spirit of giving should be based exclusively upon the principle of charity or benevolence. In my estimation it is a civic duty akin to justice that in a community there should be a concern about the welfare of the less fortunate on the part of those who are more abundantly blessed with this world's goods. This is particularly true in the atmosphere of democracy, which, aiming at a community of rights and privileges, cannot be oblivious to the right of every man to aspire to and enjoy the common necessities, decencies and conveniences warranted by the prevailing standards of living. Anything less than this would cast a shadow upon our democratic ideals and invite a spirit of unhappiness and discontent, which would bode ill for the common welfare. Hence we
find that the public-spirited citizens are always ready to respond to the call for aid in reducing suffering and lifting the underprivileged out of the slough of misery, want and suffering.

It is in this spirit that the Community Chest has been conceived along the broadest basis of humanitarianism, charity and civic responsibility. Hence a community that responds generously and cheerfully to the Chest appeal gives evidence of the highest type of idealism, while a community that withholds support from causes, as worthy as those that are sponsored by the institutions and agencies functioning under Community Chest patronage, usually exhibit a spirit of narrowness and reaction, which hinders progress and breeds discontentment as well as unhappiness.

In conclusion may I appeal to all our fellow citizens to rally with a new spirit of enthusiasm to the Community Chest Campaign, to make the work of campaign organization easier by a quick response and to add to the luster of our fair city the joy and glory of another
victory in the attainment, with a generous margin, of this year's goal. Certainly our satisfaction will be enhanced by the thought that the God of charity will reward even the widow's mite given in the true spirit of brotherly love.
TWILIGHT AND DAWN

The ancient Romans worshipped a strange divinity called Janus, the god of beginnings. He was portrayed with two faces, the one looking westward, the other turned towards the rising sun. Bidding farewell to the old, he was supposed to smile propitiously upon the new and prosper with good omens the budding enterprises of his devotees.

At the moment when the shadows are falling fast around the drooping shoulders of a departing year and the sprightly form of his successor is about to leap over the morrow’s horizon, we might well imagine ourselves in the mood of that mythical genius with the two-way countenance. Casting a last lingering look towards the west, where but a few hours ago the veil of the evening shadows fell over the year’s last setting sun, we turn instinctively towards the east to hail the first rays of light, playing in fantastic colors among the mists and vapors that drape the morning sky. We bid adieu to the old with mingled feelings of joy and regret, perhaps of sorrow, according to our individual ex-
periences; we greet the new, perhaps not without anxiety and suspense, but nevertheless with hope and courage.

RETROSPECT

Happy the man who in this era of change is strong enough and sufficiently balanced mentally to be neither optimist nor pessimist in the extreme sense of these terms. The times call for sober thinking, sane planning and steady, tireless striving towards a well-defined goal. This is equally true of the statesman and of the churchman, of the business man and of his professional neighbor, of the captain of industry and of the toiler in the shop, of the tiller of the soil and of him who carries the products of the mother earth to the market and the home. The times call for a realistic point of view, from which to analyze accurately the experiences of the past and apply profitably the knowledge thus obtained to the problems that clamor for solution.

Reviewing the vanishing year in this mood we find much reason for gratification. Our country is at peace and secure in its strength and unity, while other nations have
been catapulted from one fear unto another, while dictators outdo the war lords of another
generation in their machinations for increasing their power and territories. The recent
congress in Lima is a hopeful achievement. Economic conditions have improved to the fullest
expectancy, but notable progress has been achieved. Unemployment is still far too general
and the earning power of the average workman still leaves much to be desired. The gap be-
tween family income and the accepted standard of living is far too great. One-third of the
nation earning less than the amount considered sufficient for decent living is not a
pleasant picture to contemplate. However, it is encouraging to know that social justice is
being more generally considered in the compensation of labor and service. The coming of the
era of social justice must not be delayed, but it will hardly come after the manner of
the noonday sun bursting through the clouds. The American mind has yet much to learn about
the principles of social justice, but more urgently important is the process of conquering
the innate selfishness of human nature and training the will "to hunger and thirst after
justice" for the benefit of others as well as for self.
RELIGIOUS PROGRESS

We must not close our eyes to some notable evidences of progress that have characterized the closing year in the religious field. Despite altogether too much passivity and indifference, there are not wanting signs of a returning interest in matters religious. The fanaticism of certain groups like the Witnesses of Jehovah and the antagonistic attitude adopted towards the Jewish race and creed have reacted almost like boomerangs. They have provoked blasts of indignation and reaffirmations of tolerance which are as refreshing as they are wholesome. They serve also as warnings to those who take their religion all too complacently, forgetting the religion is a vital and vitalizing force that calls for action and the performance of definite duties and obligations towards God and our fellowmen.

Certainly it is pleasant to recall for a moment the glorious days of the Eighth National Eucharistic Congress held in New Orleans in October. It is difficult to imagine or dream of a more magnificent demonstration of religious sentiment and fervor, or of a more eloquent proof of the spirit of good will that lies at the root of the American character.
Locally every group in one mixed population participated in the program in the finest spirit of reverence and fellowship. Nationally, through the radio and the press, the widest possible interest was created and manifested, even internationally, we learn from many communications, this Congress received attention and exercised a wholesome influence. The Congress proved to the world that the heart of America is not altogether engrossed in earthly and material concerns, but that it has a spiritual side that responds generously to nobler impulses and stimulations. Our retrospect knows no brighter spot in the year than the Eucharistic Congress; gladly do we take this opportunity to thank God for His graces and all our fellowcitizens for their magnanimous interest and participation.

"PRAYERS, BLOODSHED AND MERRY MAKING"

What now of the present and future?

XXI Summarizing the manner in which the holy feast of Christmas was observed a few days ago, one of our daily newspapers carried the following opening sentence: "The Christian World celebrates its most sacred day on Sunday with prayers, bloodshed and merry
making that extended to every corner of the earth" (The N. C. Tribune 12, 26 *33). Startling indeed are the contrasts presented in this graphic digest of the observance of the event most sacred to the minds and hearts of Christians, the birth of the Saviour of the World, the Prince of Peace, whose coming was heralded by angelic choirs in heaven's own sweet strains: "Glory to God in the highest, and on earth peace to men of good will". After nineteen hundred years, while devout souls kneel in rapture and prayer at the feet of the Godman, the thoughtless children of the world sing and dance in merriment, often too little restrained, and in the world without the din of battle rages to gratify the greed for power that dominates certain men's souls.

When we speak of the din of battle we have in mind not only the clash of arms that is taking its frightful toll of human life and property, together with incalculable spiritual, cultural and social values in Spain, China and elsewhere. We have in mind those far more consequential contests, and they are not altogether bloodless, which are going on in the domain of thought and theory, contests for supremacy and power in the
government of nations, contests for control in the economic life of the nations, contests
for dominion in the labor groups. Were they purely academic and speculative we might speak
of them calmly as the war of ideologies and content ourselves that the world will go on
peacefully in spite of them. But they are too real, too actual, too incisive, too serious
in their implications to be brushed aside with a wave of the hand. Unless signs deceive,
the world is really at the crossroads in government, in economics, in culture, in civiliza-
tion, aye even in religion.

THE BATTLE OVER CHRISTIANITY

Let us confine ourselves to the last, because it is by far the most vital and because
others are more competent to discuss the rest. Religion has at all times been an issue
in the thoughts, discussions and lives of men. In the old law they slew the prophets. That
rage around the person, character and doctrines of Christ
the atom of battle would ever rise
was foreshadowed in the prophecy of Holy Simeon, who gathered the Infant Saviour into his
arms in the Temple and declared with the time-penetrating vision of the seer: "Behold this
child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted" (Luke XII-34). No less pertinent are the words of Christ Himself: "Do not think that I came to send peace upon the earth: I came not to send peace, but the sword" (Matt. X - 34) And again the Saviour speaks in His last discourse to His Apostles: "Remember my word that I said to you: The servant is not greater than the master. If they have persecuted Me, they will persecute you: If they have kept My word, they will keep yours also. But all these things they will do to you for My name's sake: because they know not Him that sent Me" (John XV, 20-21).

With such prophesies ever ringing in our ears, we are never surprised, when we hear the clash of controversy and frequently even of arms resounding in the environment of the sanctuary and behold the majestic Christ beaten, bruised and reviled in the person of His mystical body, the Church. - Such scenes have happened over and over again in the course of the nineteen hundred years that measure the age of Christianity. Every century is seared
with the scars of religious strife and persecution. It was not without significance or purpose that Christ foretold the enduring triumph of truth and of the Church: "Thou art Peter: and upon this rock I will build my Church, and the gates of hell shall not prevail against it". (Mt. XVI-18). For nineteen hundred years that prophecy has withstood the challenge and the test of every human power and the fiendish intrigues of the very demons of hell. Century after century her faith in the promises of her divine Founder grows stronger by the very reason of their constant fulfillment. Until the end of time, in the growing strength of that faith, the Church will face calmly and confidently the trials that beset her, for she knows that she will emerge infallibly from every conflict, not vanquished but victorious, not weaker but stronger.

Today the conflict rages over the very existence of Christ and all that Christ's teaching and spirit have meant to humanity and the world. The aim is to discredit Christianity and obliterate its last vestiges (as if that were humanly or physically even possible) from the face of the earth and from the memory of man. The so-called new ideologies claim for
themselves the messianic mission of establishing a new order on the ruins of Christianity, an order which absolutely ignores spiritual values in the accepted sense and mocks every allusion to the supernatural. This new order is to be built up by one group on the so-called reality of class, by another on the so-called reality of race, or of “race, blood and soil”, by still another on a general concept of materialism and worldliness. The goal in none of these systems is spiritual or heavenly. Each in its own way promises an earthly millennium. In the one ideology religion is absolutely despised as a soporific myth invented by scheming churchmen to establish their power and influence. Hence it must be completely destroyed and proscribed. To attain this end this ideology advocates the destruction of churches, the massacre of the ministers of religion and the slaughter of outstanding religious leaders among the laity. What has transpired in Russia, Mexico and so-called Loyalist or Leftist Spain exemplified this school of thought translated into action. In Spain alone more than ten thousand priests have been done to death and some four thousand churches destroyed in the wild rampage of the enemies of God during the past two years.
In the second ideology religion may be tolerated as a useful institution but it must consent to be completely secularized and harnessed to the State for its own purposes. Religion may be taught in the schools but subject to interpretation and adaptation in the sense of "the race, blood and soil" philosophy of the State. Religious worship may be carried on in the churches but under the careful and usually secret surveillance of official or self-constituted vigilantes, who are quick to report even their suspicions to the civil authorities. The horrors of the concentration camp await those who fall under the ban.

In neither of these ideologies is there any evidence of a suggestion to make men spiritual minded or righteous, but there is much glamour about making them free, equal, prosperous and strong, such insistence on physical power for the good of the nation. There is much promise of a heaven on earth but no hint of a substitute if that earthly paradise should turn out to be an illusion. Of course there is no thought of a reward hereafter, for these ideologies either deny or ignore even the possibility of existence after death. These ideologies have the advantage of using the secular power to promote them and convert
theory into action or fact. There is no question of free acceptance. In fact real freedom does not exist either in belief or worship, or in speech, or in the press, except as the ruling powers choose to measure it out according to their own yardstick.

PROPAGANDA

It is interesting to note that there is in operation a strong and extensive system of propaganda to carry the gospel of these ideologies to the remotest corners of the earth. Their protagonists are conscious of a messianic mission from somewhere or someone to bring the good tidings to all nations and peoples. Hence the cropping out in many places of communistic and Naziistic propaganda, sometimes openly, sometimes under cover, but always bold and insistent. And herein lies the menace not only to the free exercise of religion but also to our civic institutions, our democratic form of government, our constitutional rights and safeguards.

ANOTHER SOURCE OF DANGER

Not all those who conspire to lay the axe to the roots of Christianity are abroad.
There exists an anti-Christian ideology in many places of influence in America. In secular universities and colleges, in many periodic publications, in public forums, even in certain pulpits there are at work powerfully influential forces determined to mold the minds of men, especially the mind of youth, along the very lines indicated by the ideologies of communism and certain dictatorial leaderships. The attack is all the more dangerous because it is insidious, comparatively noiseless and stripped of the glamor of violence. The passive and indifferent attitude of so many Americans towards religion and the churches is neither spontaneous nor accidental. It is the result of the constant attrition that has been going on for a century, but with increasing intensity during the last fifty years. It began by ignoring and divorcing religion from education and relegating it to the churches and pulpits as an isolated element in human life; under our system of education it is difficult for youth to escape the impression that religion does not really matter, since like many other unimportant subjects it is crowded out of the curriculum; progressively we find ourselves a nation spiritually disinterested and
passive and ultimately without any religious faith. The process can only be accelerated under the cracking fists of the atheistic doctrinaire, the communistic agitator and the insidious religious fanatic.

LOOKING INTO THE FUTURE

None of us can foresee or foretell what the New Year may have in store, but certainly all of us hope and pray that it may be a year of benediction, happiness and success for all. Even the lowliest amongst us is willing to face the future with hope, confidence and courage. To these laudable qualities let us add the will to strive, to work, to toil with constancy and perseverance for the higher and better values of life. As a religious people let us keep faith with God and with our religious convictions. Let us stand staunchly by in defense of the heritage of revealed religion which has been handed down to us from the Old as well as the New Testament, remembering that what humanity and the world possesses in the form of civilization, culture and the nobler concepts of living, it owes primarily to the acceptance of revealed truth and its correct application to human life.
The enemies of that truth and of Christ and His Church may win some skirmishes, even an occasional major engagement, and our sympathy and pity go out to those who will bear the utterly brunt of the shock; but neither the Church nor Christianity will ever be destroyed. But this does not excuse us from the obligation of defending the truth and pursuing righteousness in conformity with the truth. Let that be our constant aim.

In conclusion we pray that in the New Year God may bless most abundantly our country to preserve it in the ways of security, peace and progress, the queen among the nations of the earth; our ruling authorities to enable them to discharge their weighty duties with wisdom, prudence, integrity and courage; all our fellow citizens to enjoy the gifts of righteousness, success in their enterprises and true contentment; our state and city that they may continue to flourish as havens of social and economic opportunity to the security and joy of all our people. May His blessing descend especially upon the poor, the sick and the afflicted to bring comfort, resignation and speedy relief to their troubled hearts. May
the God of goodness above all give us the grace to become ever more "a people acceptable, and a pursuer of good works" - In this sense I wish with all my heart a year of happiness and benediction to all my friends and to the listeners on the receiving end of this broadcast.
"I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give, is My flesh, for the life of the world". (Jn. VI, 51-52)

There is no more convincing demonstration of the value which God sets upon the human soul than the Mystery of the Incarnation. In creation God elevated the dignified man's soul by sealing it with His own image and likeness and bestowing on it the gift of immortality. In the Incarnation God decreed through love to save that soul, fallen from grace, by sending His only begotten Son into the world to endure the shame of the Cross and suffer the pangs of death: "For God so loved the world, as to give His only begotten Son; that whosoever
believeth in Him, may not perish, but may have life everlasting" (Jn. III, 16).

The Incarnation was planned in the loving providence of God to restore to the human soul the heritage of the supernatural life, lost through sin, and to open again for it the gates of eternal happiness: "I am come that they may have life, and may have it more abundantly" (Jn. X, 10) "To him that thirsteth, I will give of the fountains of life freely" (Apoc. XXI-6). That life was merited through death, the death of Christ upon the Cross. It is communicated through baptism, by which the soul is incorporated in Christ, "The Way, the Truth and the Life", made a member of the Mystical Body of Christ: "For as the body, in the words of St. Paul to the Corinthians, is one and hath many members: and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptised into one body, whether Jews or Gentiles, whether bond or free: and in one Spirit we have all been made to drink" (I Cor. XII, 12-13).
The marvel is, and this is another most eloquent proof of the value which God sets upon the human soul, that for the preservation and nourishment of its supernatural life no food found in the vast expanse of creation, or even in the highest heavens, could suffice, short of the flesh and blood of the Incarnate God, the Saviour Himself. Pagan mythology discoursed and poetized about ambrosia and nectar, the sustaining meat and drink of their imaginary deities; the true God institutes in the Eucharist a food whereby His own flesh and blood becomes the sustaining principle of human souls. "I am the living bread", the Saviour proclaims to His startled hearers at the Synagogue of Capharnaum, in that crucial discourse that marked the parting of the ways for so many, even among His disciples, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give, is My flesh, for the life of the world" (Jn. 11, 51-52). What a challenge this, to those who today question the very existence of the soul and deny to man
the distinction of being made but a little less than the angels, crowned with glory and honor, and set over the works of God's hands! (Ps. VIII, 6). What a glorious incentive to us all to permit the light of faith to flood our souls, to allow the fires of divine charity to mellow our hearts and to revel in the knowledge that, in the words of our American poet:

"Life is real, life is earnest
And the grave is not its goal:
Dust thou art to dust returnest
Was not spoken of the soul".

**UNION WITH GOD**

For the man of deep religious faith and genuine love of God there is no higher ideal, no more gratifying realization than union with the infinite object of his love. That union can be realized in its perfection only in the entrancing possession of God and of the joy
that no man shall take from us. But in the Holy Eucharist Jesus Christ has made it possible for mortal man to be united with him even here on earth, and in a manner that transcends our fondest hopes. Through Holy Communion there is effected an immanence, whereby the bonds forged between Christ and the soul in the regeneration of baptism are strengthened and perfected: "Who eateth My flesh and drinketh My blood, abideth in Me and I in him" (Jn. VI, 57). St. Augustine, however, cautions us, that this immanence or assimilation does not result from a change of the body of Christ into ourselves but in the transformation of ourselves into the body of Christ, making us spiritually constantly more conformable to Christ. And thus the communicant can say in truth with the great St. Paul: "I live, now not I; but Christ liveth in Me" (Gal. II, 20).

This abiding of the soul in Christ and of Christ in the soul implies the communication of the principle of life to the soul by Christ: "He that eateth Me, the same also shall live by Me" (Jn. VI, 58). Thus is realized that intimate participation of the soul in the
life of Christ, which He illustrated under the parable of the vine and the branches: "I am the vine; you are the branches: he that abideth in Me, and I in him, the same beareth much fruit" (Jn. XV, 5).

It is clear that He whose essence is life cannot enter a soul properly disposed without communicating life. And communicating it abundantly. With life comes vigour, sustaining strength and power of resistance against the forces and ills that menace the spiritual life. It is related in the Book of Kings that Elias the prophet, fleeing from the wrath of Jezabel, was fed in the desert on bread and water by an angel, and that "he walked in the strength of that food forty days and forty nights, unto the mount of God, called Horeb" (3 K. XIX, 8). Even so will the christian soul, nourished of the Eucharistic bread, the body and blood of the Saviour, receive strength and support in her journey through the wilderness of this world to the Mountain of God, her ultimate destination, the heavenly Jerusalem.
One of the most beautiful legacies bequeathed to us by Jesus Christ and elaborated with much care and insistence by St. Paul is the doctrine of the Mystical Body. According to this doctrine the Church instituted by Christ is not just another religious system or organization but a living, active organism, having, like the human body, many members with diversified functions and capacities. This living organism St. Paul in fact repeatedly compares to the human body: "Being compacted and fitly joined together, by what every joint supplieth according to the operation in the measure of every part" - The Head of this organism or body, which we call mystical to distinguish it from the historic or natural body of Christ, is Christ Himself. It is He Who animates it, invigorates it, directs its operations and gives to each member the power to function according to its proper end and capacity. In the words of St. Paul to the Colossians: "He (Christ) is the head of the body, the Church" (Col. I, 18) And to the Ephesians: "Doing the truth in charity, we may in all things grow up in him who is the head, even Christ: from whom the whole body——
maketh increase of the body, unto the edifying of itself in charity" (Eph. Iv, 15-16).

As the Eucharist is the principle of supernatural life and the bond of unity between Christ and individual souls, so it becomes by the same token the principle of life and bond of unity between Christ the Head and His Mystical Body, namely the Church or the aggregation of members, who partake of the Eucharistic body. This thought St. Paul again brings out clearly, when he reminds the faithful of Corinth: "The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body, all that partake of the one bread" (I Cor. X. 16-17).

THE BOND OF LOVE

If we keep in mind this spiritual or mystical unity, we can understand why among the early christians the Eucharistic rite was called the "agape" or love feast. The breaking
of bread and communion, St. Thomas Aquinas says "signifies the unity of the Church to which men are aggregated by this sacrament" (S. Th. III, Q. 73, Art 4). We can also understand how the altar becomes symbolic of Christ, and all its adornments become symbolic of the faithful with whom Christ enwraps Himself as with precious garments. (Ord. of Subdeacons). We can also appreciate the devotional sense of spiritual writers, who see symbols of the same unity in the coalescence of many grains of wheat to make the bread, and in the com-mingling of the juice of many individual grapes to make the wine, used in the Eucharistic Sacrifice. The collective offering by the faithful of bread and wine and other gifts and the passing from the officiating priest to the members of the congregation of the so-called "symbolum of peace", once practiced in the Church, are additional reminders that the Eucharist is the great unifying, lifegiving bond, that draws together the members of the Mystical Body, which is the Church, and constitutes it an organism, whose principal of life, love and action is Christ Jesus.
If we would see an exemplification of the unifying power and influence of the Eucharist, then let us take our stand at the Banquet Table, where the faithful partake of this Bread of Life. There mingling promiscuously, as scarcely anywhere else, are rich and poor, prince and peasant, the learned and the unlettered, business men and shopworker, social leaders and millhands, bankers and innkeepers. In a word all classes, grades and shades of human society, who have faith in Christ and a desire for kinship with Him, meet there before the altar and know that a welcome awaits them at His festive board. To all He calls out from the very depths of His loving Heart: "Come to me, all ye that labour, and are burdened, and I will refresh you" (Mt. XI, 28).

BOND OF UNITY

Within another week there will be given in the City of New Orleans another demonstration of the unifying power of the Holy Eucharist. The Eighth National Eucharistic Congress will be held there during the week following October 16 amidst functions and scenes of solemn splendour,
as worthy of the object of the faith of the Church as human ingenuity, skill and resources can produce. In that Congress will participate, under the leadership of His Eminence George Cardinal Mundelein, distinguished Archbishop of Chicago, as special Legate and Representative of the Holy Father, Pope Pius XI, prelates, priests, religious and laity from every state in the Union and from a number of foreign countries.

UNITY AND THE EUCHARISTIC CONGRESS

The Congress will be a demonstration of the unity of faith among Catholics, but especially of their faith in the Real Presence of Christ in the Eucharist; it will demonstrate unity of worship in the gathering of all around a common altar to render supreme homage to the Sovereign God; it will demonstrate unity of charity, bringing together all classes of human society, all states of life and all ages at the communion rails of the churches in the city, aye even throughout the nation, for Sunday, October 16th has been proclaimed National Communion Sunday; it will demonstrate unity of discipline and government, for all will be
united under the Vicar of Christ through his personal Legate; it will demonstrate unity of aspiration, for all will be at one on the goal set for every soul redeemed by the blood of Christ, namely union with God in this life through grace and in the life to come through the vision beatific. In this unity we pray all may participate who are of good will and animated by the spirit in which Christ uttered His parting prayer over His apostles to the heavenly Father: "Sanctify them in truth. Thy word is truth. As Thou has sent Me into the world, I also have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth. And not only for them do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me" (Jn. XVII, 17-21). Of this unity the world never had greater need than in this hour, when nation is rising against nation, coalition against coalition, class against class, when all the horrors of a great world strife seem imminent. So let us turn towards
the Prince of Peace, really, truly and substantially present in the Sacrament of the Eucharist, praying to Him and with Him: "That they all may be one ---- that the world may believe that Thou hast sent Me". May the Eighth National Eucharistic congress be a harbinger and pledge of this unity in peace to all the world, but especially to this beloved land of ours, whose people strive so persistently to promote the cause of peace.
GREETINGS

to

HIS EMINENCE GEORGE WILLIAM CARDINAL MUNDELEIN

LEGATE OF HIS HOLINESS POPE PIUS XI

EIGHTH NATIONAL EUCHARISTIC CONGRESS.

NEW ORLEANS

OCTOBER 17, 18, 19 and 20, 1938.
"Benedictus qui venit in nomine Domini - Blessed is he that cometh in the name of the Lord" -

Permit us, Your Eminence, to salute you in these consecrated words out of hearts which today are overflowing with joy and gratitude. Your Eminence comes indeed in the name of the Lord, our Saviour Jesus Christ, whose real, true and substantial presence in the Holy Eucharist is the inspiration of the festivities which your arrival today officially inaugurates. Your Eminence comes to preside over the solemnities whereby we, guests as well as hosts of the Eighth National Eucharistic Congress desire to give evidence of our faith in behalf of the twenty-two millions of American Catholics who are united with us by the bond of spiritual brotherhood. Your Eminence comes to inspire and enthuse us by your presence, example and eloquence, so that our souls, transfigured by a new vision of the Eucharistic Christ, may become more devotedly attached to Him, whose "delights are to be with the children of men". Your Eminence comes to grade by your personal charm as well as by your exalted dignity these solemn functions in which we discern the promise of new light for the mind, new courage for the heart and a surer guidance for our footsteps over the rugged ways that render spiritual progress slow and toilsome. Your Eminence comes "in the name of the Lord", to convey to all men of good will a message of truth, comfort and encouragement in the pursuit of righteousness, charity and justice.

Seeing in you then the Ambassador of Christ, we lay at your feet the reverence, the homage and the affectionate devotion of the clergy, the religious and the laity of this venerable Archdiocese. In these sentiments we deem ourselves privileged to speak
for the tens of thousands of devout Catholics who come in the spirit of pilgrims from the remotest parts of our country and even from beyond the seas to take part in this national act of faith and piety. Yes, we can with confidence hail Your Eminence also in the name of our fellow citizens, who do not share our beliefs and practices. They have shared with enthusiasm in our task of preparing for these auspicious days, and now I know that they greet Your Eminence with joy and await with eagerness the tidings that you bear to us all in the name of the Prince of Peace.

Your Eminence is most cordially welcome to us as the official representative of the Vicar of Christ, our gloriously reigning Sovereign Pontiff, Pope Pius XI. Words cannot express adequately the sentiments of gratitude that stirred our hearts when we were informed that it had pleased the Holy Father to honor our Congress by your presence as his personal legate. As devoted children of Holy Mother Church we realize that, short of the presence of the Holy Father himself, no greater dignity can come to the Congress, no greater emphasis of its importance, no greater augury of its fruitfulness than this, that its functions and acts are presided over by a Prince of the Church, commissioned to do so in the name of the Supreme Pontiff himself.

Thus to greet Your Eminence also as the ambassador extraordinary of the Father of Christendom, Pius XI, the Pope who enjoys today in the superlative degree the reverence, obedience and affection of his spiritual subjects and the admiration and respect of men of good will in every corner of the world. His vision encompasses the earth with a rare power of discerning what is for humanity’s welfare and what would spell its undoing; his heart embraces all classes and groups of men in a truly Christlike spirit of charity, ever solicitous about the things that are for the benefit of the human family, spiritually, socially and materially. His truly Pauline courage never fails him when there is need or occasion for affirming the doctrines of the Church or defending her rights, or
condemning vice, error and injustice. With zeal eminently apostolic he has raised the Standard of Catholic action and charged again and again every son and daughter of the Church to participate with the hierarchy of the Church in the spreading of truth, in the establishment of righteousness and in the eradication of the false philosophy of life which has become the vogue of this age.

No less fervent is the Holy Father in fostering the ideals of the Christian life and promoting a genuine spirit of piety. Witness the many canonizations and beatifications that have taken place during his pontificate, his laudatory encyclicals on St. Francis of Assisi and St. Augustine as models of Christian perfection, on Retreats and the Rosary as means towards that perfection, on Christian Marriage, Christian Education and the Priesthood as the very corner stones of religious stability. All the world knows of his efforts in behalf of social justice and of his incessant warnings against atheism, communism and exaggerated nationalism, modern movements that menace the peace of the world and threaten to throw humanity back into the dark ages of paganism. Truly has the Holy Father proven himself a leader without peer in every field of endeavor for the security, happiness and progress of human society, recognized as none other for the depths of his wisdom, the soundness of his judgment and his truly sympathetic understanding of the temper of the age.

Your Eminence's presence in our midst during these days of the Eucharistic Congress is a living proof of the Holy Father's affection for the Church in America and of his deep concern for the welfare of our entire nation. Again we bow in humble gratitude to His Holiness for this signal favor, pledge him anew through Your Eminence our obedience, loyalty and love, and implore our Eucharistic Saviour to shower down upon him and the Church during these solemnities the choicest blessings: "Dominus conservet eum..."
et vivificet eum et beatum faciat eum in terram et non tradat eum in uniam inimicorum ejus. - The Lord preserve him and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies" -

May then Your Eminence take possession today of the throne of this venerable Cathedral dedicated to the chivalrous king of France, Louis the ninth, pious christian, valiant soldier and wise ruler. May Your Eminence take possession of this fair city, second in the United States of America to be elevated to episcopal rank, always catholic at heart and never wanting in the loyalty of its people to the traditions of our Holy Church. May Your Eminence take possession of our hearts that vibrate with concentrated emotion, stored up through months of preparation in expectation of the Eucharistic blessings which your coming releases for distribution.

Tomorrow the eyes of the country and of myriads of souls beyond the seas will be focused upon New Orleans; the sanctuary in the beautiful setting of our City Stadium will for once become the Cathedral of the nation; millions of hearts will beat in unison with your own as Your Eminence offers "the clean oblation" of the New Dispensation as the Solemn opening act of the Eighth National Eucharistic Congress. May we not pray that ten thousand blessings may descend into your own soul as a fitting compensation for the love with which Your Eminence has accepted the sacrifices involved in your coming and staying in our midst to bring to us the paternal benediction of our beloved Supreme Pontiff Pope Pius Eleventh so gloriously reigning.
of exterior and material possessions, even though it is to be considered of no little account, because of the manifold and appreciable utility which it gives to life is nonetheless not enough for man who is born for higher and brighter destinies. Created in the image and likeness of God, he seeks God with a yearning that will not be repressed and always grows and weeps if he places the object of his love where Supreme Truth and the Infinite Good cannot be found.

Genuine Liberty

Not with the conquest of material space does one approach to God, separation from Whom is death, conversion to Whom is life, to be established in Whom is glory; but under the guidance of Christ with the fullness of sincere faith, with unmarred conscience and upright will, with holy works, with the achievement and the employment of that genuine liberty whose sacred rules are found proclaimed in the Gospel.

If, instead, the Commandments of God are spurned, not only is it impossible to attain that happiness which has place beyond the brief span of time which is allotted to earthly existence, but the very basis upon which rests true civilization is shaken and naught is to be expected but ruins over which belated tears must be shed. How, in fact, can the public weal and the glory of civilized life have any guarantee of stability when right is subverted and virtue despised and deserted? Is not God the Source and the Giver of law? Is He not the inspiration and the reward of virtues with none like unto Him among lawmakers (Cf Job, 36, 22)? This, according to the admission of all reasonable men, is everywhere the bitter and prolific root of evils; the refusal to recognize the Divine Majesty, the neglect of the moral law, the origin of which is from heaven, or that regrettable inconstancy which makes its victims waver between the lawful and the forbidden, between justice and iniquity.

There arise immediate and blind egoists, the thirst for pleasure, the vice of drunkenness, immodest and costly styles in dress, the prevalence of crime even among minors, the lust for power, base craving for ill-gotten wealth, the flight from the land, levity in entering into marriage, divorce, the break-up of the family, the cooling of mutual affection between parents and children, birth control, the enfeeblement of the race, the weakening of respect for authority, or obsequiousness, or rebellion, neglect of duty towards one's country and towards mankind.

For raise our voice in strong, albeit paternal, complaint that in so many schools of your land Christ often is despised or ignored, the foundation of the universe and comfort for souls within the narrow limits of materialism or of rationalism, and new educational systems are sought after which cannot but produce a sorrowful harvest in the intellectual and moral life of the nation.

Likewise, just as home life, when the law of Christ is observed, flowers in true felicity; so, when the Gospel is cast aside, does it perish miserably and become desolate by vice; "He that seeketh the law shall be filled with it; and he that seeketh deceitfully shall meet with a stumbling block therein" (Ecclesiasticus 33, 19). What can there be on earth more serene and joyful than the Christian family? Taking its origin at the Altar of the Lord, where love has been proclaimed a holy and indissoluble bond, the Christian family in the same love nourished by supernatural grace is consolidated and receives increase.

Trust in God

There is "marriage honorable in all and the nuptial bed undefiled" (Cf. Hebrews 13, 4). Tranquil walls resound with no quarrelling voices nor do they witness the secret martyrdom which comes when hidden infidelity is laid bare; unquestioning trust turns aside the slings of suspicion; sorrow is assuaged and joy is heightened by mutual affection. Within those sacred precincts children are considered not heavy burdens but sweet pledges of love; no reprehensible motive of convenience, no seeking after sterile pleasure brings about the frustration of the gift of life nor causes to fall into disuse the sweet names of brother and sister. With what solicitude do the parents take care that the children not only grow in physical but also in spiritual stature? To be the staff of their old age, to rejoice their gray hairs with an affection which, unquenched by death, will be made more glorious and more complete in the mansion of Heaven. The members of the Christian family, neither querulous in adversity nor ungrateful in prosperity, are ever filled with confidence in God to Whose sway they yield willing obedience, in Whose name they acquiesce and upon Whose help they wait not in vain.

That the family may be established and maintained according to the wise teachings of the Gospel, therefore, the faithful should be frequently exhorted by those who have the directive and teaching functions in the churches and these are to strive with unremitting care to present to the Lord a perfect people. For the same reason it is also supremely necessary to see to it that the dogma of the unity and indissolubility of Matrimony is known in all its religious importance and sacredly respected by those who are to marry.