THE EUCHARISTIC CONGRESS AT MONTREAL, SEPTEMBER 6-11, 1910.

BY PROFESSOR J. L. GILMOUR, D.D., M'MASTER UNIVERSITY.

The purpose of Eucharistic Congresses in the Roman Catholic Church is to emphasize the Roman Catholic doctrine of the Eucharist and it is hoped that by this means a revival of interest in the mass and in the dortrine of the mass may be stimulated throughout the whole Church. It would seem clear from several indications that such renewed emphasis is necessary, since there are evident signs that the practice and the belief of Roman Catholics in regard to this central feature of the Church have been waning. Now this, from the standpoint of the Vatican, is serious, since the doctrine of the mass is the central doctrine of the whole Romish system. The present Pope is working for the observance of daily communion by the faithful, the preachers who are conducting "missions" are seeking to commit those who "make the mission" to the practice of frequent and regular communion, and for nearly thirty years congresses in this interest have been held from place to place—as a rule yearly, but sometimes with an interval of two years between. In brief, what is being aimed at is a revival of old-time religion according to Roman Catholic standards.

The first International Eucharistic Congress was held in 1881 in Lille, in the north of France. The movement that thus first found outward expression, however, began earlier than 1881. It would seem that devout souls within the Church at different times during the earlier part of the nineteenth century, had been distressed at the neglect of the Holy Sacrament and had been earnest in their desire for a revival of interest in it. Among these is notably mentioned a French priest, Father Eymard, who died in 1868. A further step toward this actual organization was taken in 1873 at Paray le Monial, in France, where, in the summer of that year, two

hundred members of the French Parliament, smarting under their national defeat by the Germans, consecrated themselves and their country to the Sacred Heart of Jesus. Following upon this there came into the mind of a "religious" in this place, the idea of an annual gathering to do honor to the "Most Blessed Sacrament." Marie Marguerite, this "religious"—who claimed divine revelation for her idea—opened her heart to her father confessor, and he, in turn, interested his bishop. The circle enlarged gradually so that in 1880 the papal sanction was accorded to the plan of holding a Eucharistic Congress, with the result that in 1881 was held the first in that series in which the Montreal Eucharistic Congress was the twenty-first.

At first the organization was comparatively simple, but as time went on, lines of development were followed, some of them apparently suggested by Protestant organizations. The result is that there is now a permanent chairman for Eucharistic Congresses—the Bishop of Namur, France—and in the yearly arrangements provision is made for reaching by papers and addresses and meetings, various sections of the Roman Catholic constituency—priests, theologians, ladies, young men, children, religious orders, and other classes of people.

The choice of Montreal was determined by the course of events. In 1908 the Congress met in London. But here complications arose, for it was ultimately decided that the Host must not be carried through the streets of London. Archbishop Bourne then suggested to the Archbishop of Montreal that a Congress be held in the latter city, so that the Host might be carried in the streets in a part of the British Empire. Arrangements were accordingly made, with the result that one of the most successful of all the series of Congresses has just ended on the banks of the St. Lawrence. Legally the way was open for this, since in Montreal the carrying of the Host through the streets is an annual occurrence on Corpus Christi Day, which falls in the early summer. No complications were anticipated, therefore, and none occurred; for, as the Canadian Prime Minister, Sir Wilfrid Laurier, said during the Congress, religious

tolerance is developed in Canada to a greater extent probably than anywhere else in the world.

As a meeting-place for a congress of this kind the city of Montreal has unusual attractions. Lying as it does just below where the rapids of the St. Lawrence end, Montreal is at the head of ocean navigation and is growing to be a very powerful city. For picturesqueness of situation, few places surpass Montreal. In front flows one of the most majestic rivers in the world, and in the background across the river are stately mountains scattered over the landscape like gigantic protruding nails on a vast well-worn floor. Behind the city is the mountain that gives the city its name and one of its chief distinctions, while behind the mountain again and visible where the city has on either side spread beyond the mountain's edges, are seen in the blue distance the Laurentides that line the distant horizon. Montreal, too, is saturated in its historic traditions, with Roman Catholic memories. The very cradle of the city was rocked to the music of Romish religion. Its founders came with a religious purpose, and one of the very first acts of the new settlers from old France was to celebrate the mass near the river, amid the silence of the forest; and the French delight in color led these founders of the city to catch the strange fire-flies that gleamed out of the gathering evening and to string them on their first rude altar.

The touch of the romance of Montreal's history came into many of the speeches, and there are not wanting signs that Madame Marguerite Bourgeoys who, as supervisor of religious life and education, assisted Maisonneuvè, the founder of the city, will, as a result of this Congress, be admitted to the honor roll of Roman Catholic saints. Perhaps we ought to add that it was in 1642 that Montreal was founded.

The Roman Catholics are very strong in Montreal, and their places of worship, and their convents, and their religious houses are varied and, in some cases, imposing. The churches that were used for the purposes of the Congress were three—the Cathedral, as the Archbishop's headquarters; Notre Dame church, as the largest in the city, since, counting standing

room, it is said to accommodate fifteen thousand people; and St. Patrick's church, the headquarters for the Irish Roman Catholics of Montreal, a fine piece of Roman Catholic architecture, provided with those things which taste and money can supply. So far as the Protestants were concerned, they adopted the policy of making things as pleasant as they could for their Roman Catholic neighbors, in so far as they could do so consistently with honor. A notable instance of this was the action of Lord Strathcona, a staunch Presbyterian, who put at the disposal of the Congress for its most distinguished visitors the whole of his large house, as well as his carriage and four. It must not be supposed, however, that there was not tension, for in some respects that was very great. But the Protestant leaders succeeded in carrying the day for good-will, and no unpleasantness occurred except that caused by Father Vaughan who, in a very indiscreet way, said in a sermon that Protestants had succeeded in inventing a religion without sacrifice and without soul. The meaning of Father Vaughan was probably not what most people took it to be, but it was admitted even by many Roman Catholics that utterances of that kind on an occasion of that sort were exceedingly unfortunate.

During the eight days between the arrival of the Cardinal Legate and the close of the Congress, the weather was varied. Sometimes there was all the splendor of a bright Canadian September day, and sometimes there came rain of the real Montreal quality—for Montreal can put great vigor into its rain as into a great many other things.

There were present a great many distinguished visitors. The large majority, of course, came from Canada and the United States. But, so far as I could learn, there were about eight hundred from Europe. There were reported to be about one hundred and thirty bishoprics represented, and there were cardinals and parish priests and monks and other religious personages, almost without number. There were three cardinals—Cardinal Vincent Vannutelli, the Papal Legate, the fourth in rank among the Romish Cardinal bishops; Cardinal Gibbons, of Baltimore, who came late, but whose strong face

was noticeable wherever he appeared; and Cardinal Logue, the primate of all Ireland. But perhaps it would be safe to say that three men stood out above the rest in the public eye, although for different reasons—Cardinal Vannutelli, Archbishop Bruchesi, and Father Vaughan. Cardinal Vannutelli is seventy-four years of age, but he stands erect, except for a slight stoop of the head. He has the bearing and the manner of one who is born to command, and has had much experience in commanding. His eye is piercing, he is tall and powerfully built, he has a lower jaw that indicates determination, and he speaks French with an Italian accent. He is a man of great physical endurance. After a week crowded with varied and taxing engagements, closing with a Saturday evening meeting that ended at nearly midnight, he carried the heavy monstrance containing the Host on Sunday afternoon over the route of the procession nearly three miles long, and he was quite equal to the occasion. His speeches were not profound and they tended to be flowery and effusive, but the Legate indicated in his manner the marks of a man who can lay out a large scheme and impel men to obey him. Archbishop Bruchesi, the Archbishop of Montreal, is fifty-five years old, is a Canadian by birth, and has studied in Europe as well as in his native country. Upon him the chief strain fell. He had to inspire the committees of arrangements, he had to master business details, he had to keep his own forces in order and meet complaints, he had to face and turn the criticisms of non-Catholics, and he had to discharge the duties of host to his distinguished guests—duties which of themselves in such a straining week might tax the strength of most men. But in addition to this, he had to deliver during the Congress week addresses every day on various subjects and often more than one address. But this part of his work did not suffer because of his many duties, for his clear, penetrating voice did not lose its vigor or carrying power even up to the closing Sunday evening when its tones rang out to the vast crowds from the open-air altar at Fletcher's Field, in the gathering darkness, and when he led the crowds in shouts for those persons and in-

stitutions that are dear to Roman Catholics. Father Vaughan is a man of a different type. He is a determined Englishman with a cultivated accent and a good command of good English. He has an audacity that is somewhat captivating and he carries with him an air of sincerity. But he is not discreet in his utterances, and the prominence that he secured wore an air of greater promise at the beginning of the Congress than at the end. It looks probable that he quite over-estimated the lengths to which he could safely go with a Canadian audience. The feelings of Protestants regarding him came to classify themselves largely under quiet indignation on the one hand, or amused amazement on the other, although no one doubted his devotion to duty. Without naming him, several Roman Catholic speakers took occasion to point out that Father Vaughan's way is not the best way in a country like this. Father Vaughan is an intense Roman Catholic. In one of his speeches he told a story of five men dying on a battle-field in South Africa. It was discovered that one had a rosary. They divided the rosary into five pieces and each of the soldiers died with a piece of the rosary in his mouth. "That's the kind of stuff", added Father Vaughan, "that the true Catholic is made of, and he glories in the simple faith." "My mother," he said in another part of the same speech, "had fourteen children, and she never would look at one of them till it had come fresh from God in baptism." Again in the same speech he said: "I'll fight for Catholic education." And in defining further what education he wanted, he said that to the "three R's" there ought to be added in every school three "C's"—Catholic instruction, a Catholic atmosphere, and Catholic teachers.

The Congress opened officially on Tuesday evening and closed on the following Sunday evening, when, after the Eucharistic procession was ended, the city was brilliantly illuminated in honor of the occasion. The crowds that came together were such as had never before met for any event of any kind in Canada. There were three masses of special interest—the midnight mass on Wednesday evening at Notre Dame church with probably fifteen thousand people present, and the

sanctuary filled with high ecclesiastics in their brilliant robes; the pontifical mass at St. Patrick's church, where those whose mother tongue was English had the opportunity to see the Roman Catholic conception of the mass mediated with special grandeur through their own language; and there was the open-air mass in Fletcher's Field which was to have been held on Friday moring, but which had to be postponed till Saturday because of the weather. The altar, at which this open-air mass was celebrated, is worthy of mention because it was also the place from which the people were blessed at the end of the Eucharistic procession on Sunday evening. Behind Montreal (or, as it is now coming to be, in the center of Montreal) stands Mount Royal. On the eastern slope of the mountain is a park which is called Fletcher's Field, from which the view is most comprehensive and varied and attractive. On the slope of the mountain just before it rises steeply out of its roots, a spot was chosen for the erection of a canopy which should shelter the altar. This was built in good taste. The sides were all open and at each corner was a pair of pillars supporting the roof of the canopy. To relieve the white material out of which these pillars and this roof were built, cloth and bunting of cardinal and yellow were draped. (Yellow and white are the papal colors.) The altar itself was decorated with flowers and candles and soft red lights which shone at night. To stand near this altar on Saturday morning and look over the sea of heads that sank down the slope was to witness a sight that is not often possible. The chanting and the prayers at the mass few could hear, except when the enormous chorus of men's voices gave the responses; and as for the addresses, one in French and one in English, only a fringe of the crowd were even conscious of them. But the mass was being said, the vast crowd was there, and the solemn silence when the Host was elevated sank into the hearts prepared for it, so that people went away feeling happy.

But these three masses were not the only features of the Congress, for there were many other things. There was the procession of children when, it is estimated, thirty thousand

boys and girls filed past the Cardinal Legate to remember ever afterwards that they had been blessed by him; there was the enthusiastic meeting for young men preceded by a parade, which, however, seems to have been used for purposes of local French Canadian politics; there were the meetings for ladies, when matters were discussed in which the gifts and graces of ladies can make worship and service more nearly what the Roman Catholics would like them to be; there was a large and impressive service for religious orders—monks and nuns—when the cathedral was filled with these alone, in the habits of their orders; there were meetings for priests where the general spoke to his officers words that outsiders were supposed to hear only by reports; there were meetings for business men to enlist their kind of gifts in the cause; there were receptions by the Provincial Government and by the Mayor of the city at which were said some things that sounded quite too like the union of church and state: there were two large platform meetings at Notre Dame, at which politicians and ecclesiastics spoke about the more public bearing of Roman Catholic enterprise; and there were meetings for the theologians—an English section and a French section again sub-divided—where the theological aspects of the Holy Sacrament were discussed historically and philosophically and ecclesiastically. This made a week sufficiently varied and sufficiently full, especially when the Sunday before the Congress, which was Labor Day, had been used to get into touch with the vast crowds of artisans, both English and French, who thronged the services specially provided for them.

To describe all these meetings would be a long task, and we shall, therefore, speak in further detail of only two—the opening of the Congress on Tuesday evening and the Eucharistic procession which was the climax of the whole. For the opening meeting, perhaps three times as many people sought admission as were able to gain entrance into the cathedral; but inside all was as quiet and as orderly as if no single person were clamoring for admission at the gates outside. When all was ready, there came through the sanctuary, two by two, a

long line of archbishops and bishops, and the representatives of bishops, all arrayed in robes and in colors that indicated their ecclesiastical rank. These men lined the main aisle, a row on each side, and, when all were in their places, the Archbishop of Montreal, with mitre and crozier, walked through the lines to the front door, where he admitted the Cardinal Legate, and then walked behind him back to the sanctuary, but without the signs of authority that he had carried when proceeding to the church door to admit the Pope's representative. When all had taken their seats, one of the Legate's chaplains proceeded to the pulpit, and there, first in French and then in English, read the document from the Pope declaring Cardinal Vannutelli his representative. The Cardinal Legate then ascended the pulpit and delivered in French an address that was rather florid and effusive. To this address the Archbishop of Montreal replied; and at the close of the reply he read, in French and in English, telegrams that had been sent to the Pope and to George V., together with the answers that had come in each case. The telegram to the Pope expressed spiritual allegiance of the most devoted character, and that to the king expressed hearty thanks for the elimination from the coronation oath of those things that have been offensive to Roman Catholics. During the reading of these telegrams and the answers, the whole congregation stood. This ended the official opening, but as a show of strength it had served to impress the city and the members of the Congress with the fact that there were present many men of great distinction.

The closing feature of the Congress was the Eucharistic procession on Sunday afternoon. It was to this that the proceedings of the other days had led up, and in this the heart and soul of the whole Congress found expression in the most dramatic form. The procession started at the Notre Dame church and ended at Fletcher's Field—the route covering nearly three miles of streets. To describe adequately this feature of the Congress would be impossible. Along the whole length of the route the people were packed from the edge of the street

to the walls of the houses, some standing and some sitting in seats erected for the occasion and sold, in many cases, at very high prices. The windows and, in many places, the roof, were also filled with spectators. Venetian masts with streamers lined the whole route, while in some places heavier columns relieved the eye, and at the more important points arches of substantial character were placed. Streamers and flags and bunting of various colors relieved the white of the masts and pillars and arches, the prevailing shades being yellow and cardinal. Legends and mottos abounded, all pointing to the belief that God was to pass that way. At about ten minutes to one the procession began to file past the front of Notre Dame, and its management must have been in very skillful hands, for the whole army of those who took part was controlled without strain and without confusion. It took nearly four hours for that part of the procession which preceded the Cardinal Legate to pass the church, and in it were included men of all kinds. There were sailors, and firemen, and choirs of singers, and brass bands, and young men's societies, and fraternal societies, and benevolent societies, and artisans, and temperance societies, and patriotic societies, and religious societies (such as those of the Sacred Heart and the Holy Name), and representatives of dioceses, and representatives of parishes, and national delegations and the fraternities of the Third Order, and Christian Brothers, and priests of various orders, and seminarists and secular priests, and canons, and vicars-general, and priests in vestments, and representatives of bishops, and the canons of Montreal. Before these had all passed it was getting on to five o'clock. By this time one became conscious that something of greater importance was about to come, for the smell of incense floated across the air and, on looking, one could see the incense-bearers swinging their censers in front of the church. All this time the dense crowd had stood there patiently, the only movement being the change of position on the part of those who were feeling the strain, or the carrying out of some woman who fainted. The sun had been hot in mid-heaven when the procession started; but he was now creeping down behind the

classic headquarters of the Bank of Montreal, and the statue of Maisonneuve that faces the church from its green plot across the street, was beginning to cast a very long shadow. And now came the mitred abbots, and after them the bishops and the archbishops, walking one by one, and each supported by a chaplain on either hand. The golden mitres of these bishops and archbishops, each with its own special device, gleamed in the afternoon light, and each bishop was reading to himself from his prayer-book, for today the streets were regarded as the aisles of a great cathedral, and the procession was moving toward the high altar far away under the shadow of the mountain. At last comes the central point of the whole procession. A white and yellow silk canopy is seen at the church door. At each of the four corners of the canopy and in the center of the top, nod white ostrich plumes, and at each of the four supporting poles is a bearer who is to carry this shelter for the Cardinal Legate. Under the center of the canopy is the tall form of the Cardinal Legate himself with a chamberlain on each side. Vannutelli's head is bared, and in his hands he carries the monstrance containing the Consecrated Wafer. The top of the monstrance touches the Cardinal's lower lip, and he is saying prayers as he moves slowly along. As the Host passes on, those who wish, and for whom it is physically possible in the great crowd, kneel down; but no attempt is made to prevent any one from standing through it all, or even from keeping on his hat if he so desires. Lord Strathcona's carriage and four and his coachman and footman and two valets, all in cardinal livery, follow the old Cardinal, evidently so as to be at hand in case the strain should prove too great—for Vannutelli is seventy-four. After that come Cardinal Gibbons, and Cardinal Logue and Archbishop Bruchesi. Then follow members of parliament and the judiciary, and the bar, and members of Laval University, and members of various learned professions. The procession moves slowly along down the hills and up the hills, and on toward Fletcher's Field. Along the line of the route the Cardinal Legate is welcomed—now by a choir of young ladies who sing as he comes up the hill, now

by a group of children whose voices ring out in the afternoon air, now by a convent of nuns in black and white, and now by a bank of young ladies who are about to take the veil.

When the old Cardinal walked up the steps of the High Altar, the shades of evening had fallen deep upon the hill-side, and the half-moon was looking over the top of the mountain with his early autumn calmness. The red and the white lights shone out in the dark and set forth in relief the flowers that decked the altar. The hundreds of priests and canons on the right hand from their great tiers of seats, and the hundreds of singers on the left hand, joined in the weird Latin chants. The Cardinal lifted up the monstrance and elevated it toward the front and the left and the right, amid the hush of the great throng, and then under the canopy again he descended the slope of the hill and carried the Body of Christ to the chapel of the Hôtel Dieu, as the Roman Catholic hospital situated close by is called, and then all through that evening the faithful could come and say their prayers to God on the altar, and all that night the hearts of the sisters of the Hôtel Dieu were happy because they were watching over God who rested on their altar. And then the church bells rang out, and the illuminations blazed forth, and the visitors who had to get back to work next day thronged to the stations to struggle with the huge crowds that were seeking the same thing, and the Twenty-first International Eucharistic Congress was over.

Before passing on to say some things about the doctrinal and religious implications of all the proceedings, it might be well to pause a moment to point out two matters with a public bearing that emerged during the Congress. One of these came out in the speech of Sir Wilfrid Laurier at the Notre Dame church on Friday evening. Much interest attached to this speech. Sir Wilfrid is a Roman Catholic, but he is also Prime Minister of Canada, and there are not wanting indications that by some hot-headed "Nationalists" the attempt was made to use the Congress in order to make political capital against Sir Wilfrid amongst his own compatriots of French-Canadian origin. A good deal of interest, therefore, naturally attached to what

he might say on such an occasion, and it was felt that his speech when it came, was characterized by a good deal of tact and wisdom. He took advantage of the occasion to point out the kind of toleration that exists in Canada, and that makes a Congress such as that in Montreal possible under such conditions. He pointed out that in this land people of different religious beliefs allow others the rights which they claim for themselves, and that this is the only basis of true national peace. Sir Wilfrid went on to profess his own religious beliefs in a general way. Later on in the same evening Monsignor Touchet, Bishop of Orleans, said that not a single statesman in Europe would have dared to give expression to the statements that Sir Wilfrid Laurier had made that evening. The question here raised is of some importance. In the minds of some Protestants there has been an under-current of feeling that it is wrong to permit the carrying of the Host through the streets of a city, and they feel that as a matter of principle what was done in London in forbidding this should have been repeated in Montreal. No doubt Mr. Asquith was actuated by a desire to save bloodshed and that was perhaps the supreme consideration; but on the clear question of principle my own view is that the Baptist position in regard to this matter will, on the basis of right, completely justify the Canadian attitude. We have to grant the use of our streets from time to time to those who want to have processions. Some citizens never like this, but to refuse all processions a right to pass through the streets is not within the range of practical politics. But if we grant this privilege to any, we must grant it to all. The one limitation is that those in the procession obey the police in their endeavor to maintain order and keep traffic open. Now, according to the Baptist position, surely the proper view is that the state has no right to prevent a religious procession because it is religious. It has been urged in answer that to carry the Host through the streets is sacrilege, and that the state should therefore prohibit it. But on the Baptist view the state has no right to say what is sacrilege and what is not, so that

the rest of the argument seems clear. This position I take subject to correction, but it seems to me sound and fair.

The other public question raised was that of the French and English languages. At the Saturday evening Notre Dame meeting Archbishop Bourne, of Westminster, who had just returned from a trip across the continent, gave a strong address urging the Roman Catholic Church to make greater use of the English language and to employ it much more freely for ecclesiastical purposes. He declared that the future of the Roman Catholic Church in Canada depends greatly on the extent to which the power, influence and prestige of the English language and literature can be definitely placed on the side of that Church. The Archbishop, who is an Englishman and moves straightforward like an Englishman, perhaps scarcely knew how delicate was the ground on which he was treading, although he had submitted the address to the proper authorities before delivering it. On the platform as one of the later speakers was Mr. Bourassa, who, when his time came to speak, whetted his sword and smote the English language hip and thigh. Mr. Bourassa is a political firebrand who wishes to see on the banks of the St. Lawrence a little nation with a flag and a constitution of its own, and French to the core in language, laws and religion. He would like to see the French of Canada more fully separated from the English and granted greater independence. It is clear that this scheme can never succeed, as it is opposed by the men of weight and influence among the French-Canadians. But Bourassa is an orator and can influence the crowd. For an hour he spoke, although his time should have been less than a quarter of that, and he lashed to a state of the highest enthusiasm the younger portion of the audience, while he played on the French harp-strings. This is creating some embarrassment for the Roman Catholics, as there has always been more or less feeling between the English and the French as to the prominence given to one language or the other. At the present moment of writing the heather seems to be on fire, although it will probably burn itself out. The trouble is felt most keenly in dioceses like Ottawa and London,

where there has always been some friction between those who speak English and those who speak French. The bishops of these dioceses are therefore being made to feel the situation. This is one of the unexpected results of the Congress and there will probably be several others that have not been foreseen by those who organized it.

When one who has been brought up in evangelical circles sits down to think the whole matter out, he must be conscious of a shock to his mind and a chill to his heart. When he asks what is meant by all this expense and all these crowds and all these meetings and all this parade, there is only one answer that can be given. The whole Congress was organized and carried through in order to emphasize the Roman Catholic doctrine of the mass, which teaches that, when they are blessed by the priest, the wafer and the wine become the body and the blood of Christ. This doctrine was the foundation of the Eucharistic Congress and it is the central doctrine of the whole Romish system. When we stand here we stand at the very core of things, so far as the Roman Catholic Church is concerned. We may, therefore, for purposes of thought, strip away the outward pomp and show, and see the naked truth as it is. This, then, is the greatest thing that the Romish system has to offer to its adherents and by this its whole message to the world may be judged.

The Montreal Congress, therefore, made very clear two things—that the whole system of Romish theology circles around the doctrine of transubstantiation, and that the doctrine of transubstantiation in its old form is still the accepted Romish doctrine of the communion. For a long time it has been held by those who teach Church History, that if we understand the mass we understand the whole Romish doctrinal system. And now we have the most official Roman Catholic assembly ever held in America saying this in almost every possible way, and seeking to emphasize it by almost every possible means. We may, therefore, take it for granted now, that the theology of Rome still crystallizes itself in the doctrine of the mass. But there is not much need of saying a great deal more about this

phase of the matter, for this fact once granted, furnishes an almost unbounded store of food for thought, both to the theologian and also to the religious worker. The other great fact brought out at Montreal is that the Roman Catholics still believe that the piece of bread that the priest takes and blesses becomes actually the body of Christ. It is most difficult for Protestants to convince themselves that any one can actually believe this, but there can be no doubt now that the words used about the "Holy Sacrament" are meant to be taken at their full face value. Under the tyranny of words the Roman Catholic is bidden to believe that our Savior's words, "This is my body", mean that the bread becomes actually the body of Christ in a literal sense. This is hard to accept, and it seems contrary to reason and contrary to common sense; but the very difficulty of the belief is by the spiritual instructors made an argument for the truth of it. Taught by the Church, the faithful Roman Catholic silences his reason and, throwing himself into the hands of the Mother Church, is carried across a great and difficult gulf, and then gains a certain peace in his mind because he has been obedient and has hushed the storm in his heart and has come to rest in the bosom of authority and has brought himself to believe the incredible. This describes the devout son of the Church. But how many there are who accept the teaching in a mere mechanical way, and how many who are gnawed by a perpetual doubt, and how many who are kept back from defection by sheer fear of the consequences, who can say? But here is the plain, hard fact that this is the idea of God and of the approach of God to men that is held out before all the millions of adherents of this widely-scattered Church. On the route of the procession were inscribed these words: "Let us bow down, and let us adore, because it is Jesus who is passing by." To think out all the ideas of God and all the ideas of salvation that are involved in that view is, perhaps, the severest criticism that could be passed upon the Roman Catholic Church. All that is thus involved is, however, easier to follow out by the

imagination than to state in words. It will be best, therefore, to draw the curtain here.

That there will be results following this Congress, no one can doubt. Careful attention to America will now no doubt be directed by Rome, and an organized propaganda may be expected. It is not unlikely that Archbishop Bruchesi will be made a Cardinal, unless the internal complications of the Roman Catholic Church in Canada prove too intricate. The zeal and the devotion of thousands will for the time be inflamed and great faithfulness in going to communion will result. The "missions" conducted this winter will no doubt be characterized by unusual fervor, and the labors of the parish priests will be marked by a fresh diligence. But my own belief is that the results on the other side will be greater still. There will surely follow a reaction against the great burden that is put on the minds of men in pressing on them this central Roman Catholic dogma, and people will say, as they are already saying by the thousands in the Province of Quebec: "How can we accept all this?" On the other hand, new zeal will come to Protestants when they see this new need for stating Biblical truth; and a new clearness in the statement of Christian doctrine will be born of this necessity. Protestants should everywhere get ready by Bible study and by Christ-like living to watch over those who need guidance, and missions like the Grande Ligne mission which works among the French-Canadians will get, as they should get, more and more the support in men and in money that their noble work deserves. And all this can be said without entertaining either unkind or disrespectful feelings toward our Roman Catholic fellow-citizens.