

XXXIVth

INTERNATIONAL EUCHARISTIC
CONGRESS

BUDAPEST, 1938

I N T R O D U C T I O N

What are the Eucharistic World Congresses?

The International Eucharistic Congresses are religious manifestations through which the Catholic world expresses its Faith, its Gratitude and its Love for the ineffable grace which Christ granted His Church by the institution of the Most Blessed Sacrament of the Altar. He who has truly comprehended the words of Our Saviour, by which he first promised and then implemented the Sacrament of the Eucharist, and who has felt the immutable love of the Christians through the ages for the Blessed Sacrament of the Altar, cannot but have the clear certitude that Christ has desired to perpetuate His presence on earth by granting His priests the power to change bread and wine into His Holy Body and His Most Precious Blood, as He Himself did at the Last Supper. «This is my Body. This is the Chalice of my Blood» And again: «Amen, amen, I say unto ye, whosoever shall eat of this bread, shall live for ever, and I shall resuscitate him at the last day». «For my Body is verily a food, and my Blood is verily a drink.»

And that is why the Church sings, for centuries now: «Tantum ergo Sacramentum venere-mur cernui». That is why the Church does everything possible, ever since its foundation, to express its endless gratitude and homage for this sublime miracle of the love of Christ for humanity. In honour of this Holy Mystery the Church raises giant cathedrals in the cities, and humble chapels in the villages. The acts of the Eucharist: Holy Mass and Communion, hours of quiet meditation and impressive religious services are all for the purpose of keeping awake the love and the faith of the Catholic world in Christ of the Eucharist.

Religion, however, has also other ways of showing its Eucharistic enthusiasm and that is by its peals of bells, and songs of jubilation, hymns and clouds of incense, flowers and wreaths, banners and processions, which carry through the ages and the world the expression of the true Eucharistic Faith.

These expressions of Christian piety and

religious fervour for the Most Blessed Eucharist can only surprise someone to whom the Eucharist faith is quite unknown. For any true Christian they appear quite natural, for he believes that in the Wafer is that very same God who holds in his Almighty hand the entire Universe, and for whom a thousand years are as but a single day: God incarnate, who was born for us at Bethelhem in the form of man, and who died for us on the Cross at Golgotha; Our Saviour, who will judge us on the Last Day and divide us into the sheep and the goats; the Good Shepherd who is pained to see His flock scatter and take the road of eternal destruction, and who has therefore broken for us the Bread of Life, and has willed to remain mystically among us; who, for our redemption renews every day His eternal sacrifice and offers us His Body in food, so as to save us and ensure our eternal salvation, so that we, touched by His infinite goodness, should become and remain the children of God.

Since some sixty years the Catholic world has accepted the habit of giving expression to its great gratitude for the sublime gift of the Eucharist by holding periodical International Eucharistic Congresses. A pious Frenchwoman, Marie Tamisier, was the originator of these congresses, which, at first, were only held in France, but with the passage of time and their ever greater development, have been held in many lands and even various continents, and now serve as a glorious expression of Catholic faith and solidarity. A Standing Committee always exercises a certain control over these Congresses, so as to insure their ever greater glory and reverence. The Eucharistic World Congresses are now held every two years, and always in a different land, or even part of the world. Since the Chicago Congress of 1926 these manifestations of piety are continually taking on more and more imposing forms. After Chicago came Sidney, Carthage, Dublin, Buenos Aires and Manilla, each town representing a further stage in the triumphal march of the Blessed Eucharist through the Catholic world. Nowadays these Congresses must be numbered among the most important manifestations of the Catholic faith.

According to the decision of the Standing Committee for International Eucharistic Congresses approved of by the Holy Father, it was decided in November 1937 to hold the XXXIV International Eucharistic Congress in Budapest, Hungary in May 1938.

Budapest, capital of Hungary, is picturesquely situated on both banks of the Danube, and is a sight of wondrous beauty with its imposing Royal Palace rising high above the Danube, its green hills and spruce verdant isles, and for its site alone would seem to be predestined for the holding of such vast international manifestations as the Eucharistic Congress, for Budapest is the only city in the world traversed by a mighty river, and whose houses, on one side rise in spacious terraces up the slopes of the hills, and on the other stretch away to the horizon along the Great Plain of Central Hungary. But it was not only due to its picturesque surroundings that Budapest was awarded the honour of being the site of the XXXIV International Eucharistic Congress, but more particularly to the fact that Hungary was to commemorate, in 1938, the nineth centenary of the death of St. Stephen, her first king. The Congress would give Christian Hungary the occasion to express her gratitude to the Almighty for having accepted her into the bosom of the Christian faith more than nine hundred years ago.

As was to be foreseen, however, the Budapest Congress acquired, owing to the force of circumstances, quite an exceptional importance. To a great extent this was due to the Budapest Congress being the first one to be held on the continent of Europe for 14 years, since the congress of 1924 held at Amsterdam.

This circumstance alone was likely to conduce to an exceptionally large attendance, as it would be the first time for fourteen years that the Catholics of Europe would be able to attend an International Eucharistic Congress without too much sacrifice of time or money.

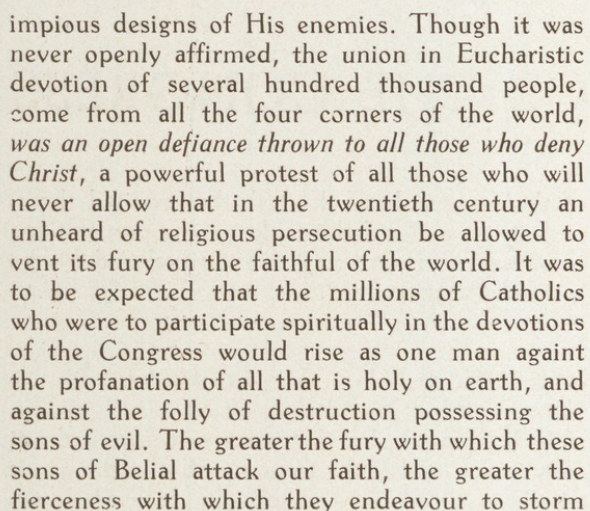
The fact that the Congress was to be held in a small country of long-suffering Central Europe, was also not without its significance. Though naturally any and all questions of politics are banned from the Congresses, yet the very fact of the choice having fallen on Central Europe, was to serve to remind the peoples of the world of the conciliatory power of the Most Blessed Sacrament. At that time nobody even dreamt that in eighteen months the political situation

would change so much for the worse that the ghastly shadow of a new war would be lowering over Europe. That armed troops would be standing on the borders of Hungary herself, and that the devotions of the pious pilgrims would be interrupted by rumours and reports of a gathering conflict. But the contrast between the world torn with hate and fear on one part, and the Holy Eucharist, Spirit of Love on the other, was made but more manifest to the whole world. There: war, here: peace, there: hate, here: love, there: the excitement of warfare, here: the word of St. Augustus: «Eucharistia vinculum caritatis» The Eucharist=Bond of Love.

The inner meaning of the Congress.

But the greatest historical importance of the Budapest Congress lay in the times during which it was held. A time when good and evil, faith and atheism, love and hate, holy enthusiasm and brutal negation, were face to face in a fight to the death, and had torn many countries asunder in internecine strife. The Congress was going to be held at a moment when the powers of Satan were celebrating their victory afar. Russia, Spain, Mexico were living examples of the destructive forces of atheism. Everywhere desecrated altars, pillaged churches, shrines that sacrilegious hands had blown up! Thousands of priests, nuns and monks martyred, millions of the faithful murdered and tortured to death! And, elsewhere, religious persecutions of another character: the inner conscience of man violated, his religious sentiments held up to mockery, the youth of the land misled by false propaganda, the very soul of the people poisoned by most brutal means. Verily we are faced with a concerted and worldwide attack of the forces of evil which would like to destroy for ever all faith, all Christian charity, all religious culture.

And against these attacks an International Eucharistic Congress in the very heart of Europe had to oppose its veto and its protest. Though in conformity with the very spirit and essence of the Eucharist, the Congress is vowed to devotion and religious enthusiasm yet, in face of the irreligion and loud-voiced profanity of the world, it had necessarily to become a world manifestation: of *universal expiation* for the outrages committed against the King of the Eucharist, and also a *universal protest* against the



our altars, the greater grows the resistance of the faithful, the greater the fervour, the greater the fidelity with which they rise to defend their profaned or threatened shrines. The more churches and altars are desecrated, the more tabernacles are profaned, the more priests are murdered or imprisoned, the stronger rises the holy flame of our enthusiasm to heaven, once we have tasted on the steps of the altar the ineffable sweetness of the Blessed Sacrament.

It was thus to be foreseen that the XXXIV International Eucharistic Congress of Budapest would not only be a religious manifestation lasting a few days, but would necessarily take on the character of *a world religious manifestation* of the widest scope in which all the Catholic nations, classes and individuals would participate.

THE PREPARATIONS FOR THE CONGRESS

It is no light task to prepare and arrange a Congress of the scope and dimensions of the International Eucharistic Congresses. The organizers were aware, from the very beginning,

of the magnitude of the task that awaited them, and so it was decided to split up the preparations into two main parts: *a)* the spiritual and *b)* the technical preparations.

S P I R I T U A L P R E P A R A T I O N S

Strengthening of the apologetic base of the Eucharistic faith. World Atonement.

To make the ideals of the Congress penetrate deep into the souls of the people, it was decided to consecrate a whole year to the spiritual preparations for the Congress. So that the Congress should give lasting spiritual results, and raise a solid barrier to the encroachments of atheism and impiety, the organizers of the Congress had first of all to solve the question: how could the Congress best be made to serve this end? How could not only the fervent Catholics, and those long converted be drawn within the saving radius of the Tabernacle, but also those for whom religion had become purely a formality, as well as those who were foreign to it, or indifferent? An International Eucharistic Congress, even if only considered as a brilliant and passing manifestation of religious pomp, as a parade or review of our religious organizations and institutions, cannot but make a deep and lasting impression on all the participants therein. It lies, however, in the very nature of such Congresses, as Giovanni Papini very rightly expressed it, to create certain illusions: blinded by the splendour of the ceremonies and overwhelmed by the vast number of participants, one is apt to lose the right perspective of what has already been attained, and of what is yet to be done. The Congress had thus rather to be envisaged as an occasion to re-affirm in the masses the faith in Christ and in the Church, in the World Beyond and in the Eucharist; to strengthen them against the spirit of contradiction and the sneers of the unbelievers; and to force the indifferent and half-hearted to listen and to meditate, by showing them the Treasures of the Eucharist in all their glory. And this not

only for a week, but for years to come, and not only in the land of the Congress, but in the whole of the civilized world. Only thus can an International Eucharistic Congress become an event worthy to figure in the history of the Church as a really international occasion. Only thus can it really become, by its spirit, a world movement in time and space.

Imbued with this truth the Committee of Spiritual Preparation decided to concentrate all its efforts on the revival of the Eucharistic faith among the broad masses of the population in the whole world.

It is a lamentable sign of our times that many so-called Christians try to reconcile in a queer way faith and irreligion; they believe, yet at the same time they are unbelievers: they profess to be Christians, they may even go to Church, they partake sometimes of the Holy Sacrament; yet without really believing in the various dogmas of Christianity, particularly those which rise to the greatest heights of the sublime. The living faith in Christ present in the guise of bread, the perpetual renewal of the Sacrifice of the Cross during Holy Mass, the real and supernatural union with Him in Holy Communion, have long ceased to be believed in by many Christians, even though they deny being false Christians.

It was there that the work had to begin, and it was through a long series of tracts, opuscles, sermons in church and school, public lectures and broadcasts that this work was most thoroughly done. This apologetic substructure was not only intended to *reaffirm the dogmatic basis* of the Most Blessed Eucharist, but also to present it as the *great solution for all the troubles now afflicting the world*, the only power capable of lessening all spiritual, moral, social and even international tension.

The splendours of the Eucharistic faith had to be presented to humanity in a way appropriate to modern thought, and it had to be reminded of the greatest miracle of love, which, in a world torn by wars and internal strife, represents the highest expression of human brotherhood.

The very motto of the Congress: «Eucharistia vinculum caritatis» was to be offered to suffering humanity as a programme and a promise. As something that abolishes all differences and, ignoring the barriers raised by race, language, frontiers, political and economic interests, makes of all men brothers in giving them all the same father, GOD himself.

Once this apologetic base firmly laid one can confidently expect that the ideas of atonement and protest will light an all-devouring flame.

This spiritual preparation was not to be limited to Hungary, it had to spread, as far as possible, to all lands inhabited by Catholics. The Congress was not only to be an international one in the sense that representatives from all the parts of the world were to meet at it; it had also to be international in the sense that it would lead to a regeneration of the world through the Eucharist, as well as to a *universal movement of world atonement and protest*.

With this in view the Preparatory Committee first of all addressed an appeal to all the ecclesiastical authorities of the world to embrace the above idea for the Budapest Congress.

Great was our joy when we heard that the idea of world atonement and world protest was rapidly gaining ground, and when from all the quarters of the globe enthusiastic episcopal approbations of the idea began arriving. In several countries the whole of the episcopate decided not only to participate in the Congress itself, but also in its spiritual preparations according to the Budapest programme. As a result the different points of our programme were translated into nearly all the existing languages and disseminated throughout the world in the form of tracts and pamphlets, while countless popular lectures and meetings served to spread our ideas among the masses of the people. The archives of the Congress contain a large collection of the results of this spiritual propaganda in Hungary as well as abroad.

Up to the very last moment the Preparatory Committee considered the continuation of this spiritual preparation as the most important of its tasks.

And never was this spiritual work subordina-

ted for even a moment to the exigencies of the technical preparations and the organization of the Congress. Even during the last few weeks and months before the Congress numerous broadcasts were made in various languages. Once the President of the Committee of Spiritual Preparation made in one day six consecutive broadcasts in various languages to explain the spiritual meaning and basis of the Congress.

Organization by professions.

In so far as Hungary herself was concerned, it was a happy and fruitful idea not to be satisfied with only the professing Catholics, the members of the various religious associations and parishes attending the Congress and participating in its apotheosis, the General Communion, but to attract thereto all those Catholics of the Capital and its environs who, though still believing, may have neglected their religious duties for many years. To achieve this the following method was adopted, which proved efficacious and very successful: all the various professions and professional groups were organized separately, the clerks of the various state and municipal offices, the employees of the Post Office, of the railways, of the banks, the teachers, the physicians, the lawyers, the engineers, the officers etc., and not less important, all the workmen of the various factories of the city. It was felt that the religious zeal of the organizers of these various groups would push them to energetic emulation, so that no group would remain behind the others.

The idea caught on, and work began. Every group, every office, every ministry, every bank, every factory was thus won to the cause of the Congress, and in the time preceding it in each of them a course of lectures during three evenings prepared them for active participation in the work of the Congress. This work laid a terrific burden on the shoulders of the clergy, on those 150 speakers who had accepted the task of carrying through these Tridiums, for some of them had to organize as many as 8 or 10 of them, with, in some cases as many as 2, 3 or even 4 thousand participants. It was a particularly difficult task, as these series of conferences were brought to an end by a joint confession and Holy Communion. But the brilliant result well justified the efforts spent on the work, for thanks to it the presence of the masses of the Budapest manhood was assured at the ceremonies of the Congress.



The Congress Badges and Anthem.

The same purpose of making the whole of the Catholic society of Hungary conscious of the Congress was further achieved by the wearing of the Congress badge.

This badge, the work of a young Hungarian artist, was the symbolical representation of the Congress: it depicted the Chalice and the Host above the silhouette of the Budapest Chain Bridge. The badge could be had in many different qualities as well as in simple bronze or in enamel. For the foreigners there was a special badge in silver. Immediately on its appearance the badge was worn by tens of thousands of Hungarians, and by the beginning of the Congress, nearly a million had been sold.

The sale of the badges was to cover the cost of the erection of the Congress Altar, which

amounted to a round hundred thousand pengő, while the benches and stands cost more than the double of that, and the loudspeakers nearly the double again. But this time there could be no haggling over the expense. The spirit of sacrifice of the Catholics in this great cause was often surprising, many times men, quite simply clad, would come into the Congress offices and offer quite large sums, perhaps their savings of a lifetime, for the work of organizing the Congress. The Hungarian State and the Municipality of Budapest also contributed large sums to ensure the success of the Congress.

Another method of propagating the Congress was the Congress Anthem, which was originally written in Hungarian and Latin and later translated into six languages and sent all over the world. With its lilting melody it was exceedingly popular wherever it was sung.

TECHNICAL PREPARATIONS AND ORGANIZATION WORK

Only after having assured the preliminary work for the spiritual success of the Congress were the technical preparations taken in hand. There was no time to lose for, owing to the preceding Congress, that of Manilla, having been held very late, there were hardly eighteen months at the disposal of the Preparatory Committee. The Committee was also fully aware of the difficulties it would have to face in organizing so vast a Congress in a country small and poor, where often the technical equipment was lacking or defective, and at a time when the thunderous clouds of unrest were gathering on the political horizon. After the magnificent manifestations of Chicago, Dublin and Buenos Ayres it was hardly possible to aim at achieving anything more brilliant, and all efforts were directed to at least equalling them. Another great difficulty was presented by the question of the language, for Hungarian, the language of the country, is not spoken beyond the frontiers of Greater Hungary.

But there were three things that kept up our hopes from the very beginning. Three things on which we could count and of which we were proud, for we knew that they were rarely met with in other countries to the same degree as in Hungary. These three things were: the great piety of the Hungarian people, the extensive development of the Hungarian Catholic Action, and the close

and cordial relations existing between the Church, the State and all public institutions.

Thus in the Catholic Action the Congress found a framework into which its organization could be perfectly fitted, and which assured its preparatory work being carried on without any hitch. It was only necessary to extend the central organization of the Catholic Action and to enlarge its staff so as to have at hand an instrument capable of carrying on the work of organization which was to extend over the whole world. Also one could count on the sincere and devoted collaboration not only of all the Government and Municipal Authorities, but also on the free and wholehearted help of all the public and social institutions and organizations of the land. As events were to prove our hopes were fully justified.

The inner organization for the Congress preparations were then set up. Under the presidency of His Eminence Cardinal Justinian Seregi and the Hungarian Episcopate, and the Patronage of H. S. H. Mme N. de Horthy, wife of the Regent of Hungary, a Presidential Committee was formed, of which the members were: Prelate Sigismund Mihalovics, General Director of the Hungarian Catholic Action, H. E. Charles Huszar, former Prime Minister of Hungary, and the Rev. Father Adalbert Bangha S. J. This Committee was the General Staff of the Congress and took upon

itself all the preparatory work. During the last months two new members came to swell the numbers of the Committee: Prelate Julius Czapik and Advocate Stephen Zsembery. To assist the Central Committee in its task, the following sub-committees were formed :

1. *Intellectual ;*

Chairmen: Rev. Father A. Bangha S. J.
Prof. Father F. Kühár O.S.B.

2. *Inland Propaganda ;*

Chairman: H. E. C. Huszar, former
Prime Minister.

3. *Foreign Propaganda ;*

The Central Committee Itself.
Secretary: A. Berczik.

Reception :

Chairman: General O. von Schönnher.

4. *Ladies ;*

Presidency: Countess A. Apponyi,
Countess J. Hunyadi,
Countess R. Zichy.

5. *Spiritual Preparation ;*

Presidency: Rt. Rev. S. Breyer, Bishop
of Győr,
Prelate J. Czapik.

Of Eastern Rites ;

Chairman: Prelate S. Szántay-Széman.

6. *Technical ;*

Chairman: J. Petrovác M. P.

Sub-committee for lighting ;

Chairman: Counsellor B. Vigh.

Sub-committee for loudspeakers ;

Chairman: J. Kauser.

7. *Communications, Accomodation and Vic-
tualling ;*

Presidency: General A. Szegheő,
Colonel F. Farkas.

8. *Postage ;*

Chairman: G. Kuzmich.

9. *Festival ;*

Presidency: S. Zsembery,
Councillor M. Fekete.

10. *Sanitation ;*

Presidency: Secretary of State A. Johan,
E. Szukovathy,
Prof. General J. Brana.

11. *Artistic ;*

Chairman: Rt. Rev. J. Glattfelder, Bi-
shop of Csanád.

Sub-committee for music ;

Chairman: A. Harmat.

12. *Finance ;*

Presidency: Count M. Esterházy, for-
mer Prime Minister,
T. Kallay, former Minis-
ter of Finance,
C. Jakabffy.

13. *Universities ;*

Chairman: Prof. A. Pataky.

As secretaries and heads of various subsidiary sections the following persons deserve special mention for their energy, work, zeal and enthusiasm: Counsellor A. Velőssy, Miss T. Holényi and Mrs. Ö. Trugly.

EIGHTEEN MONTHS OF FEVERISH PREPARATION

It would fill a thick volume were we to recount all the interesting and instructive episodes which happened during the eighteen months which were actually devoted to the preparations for the Congress. The great plan began to crystallize into its details when the best men for the job were found and put at the head of the various activities of the Congress. When all the various sub-committees set to work the gigantic contours of the task ahead slowly began to take shape. The

visit of the President of the Permanent Committee for International Eucharistic Congresses, the Rt. Rev. T. Heylen, Bishop of Namur, and of its Secretary, Count Henry d'Yanville to Budapest in April 1937 acted as an incentive to the speeding up of the detailed work of preparation. In the beginning of November 1937 we could already invite to Budapest, for a three days conference, the National Representatives from various lands, and representatives of the more important travel-

ling agencies, to discuss with them the necessary measures to accommodate and cater for our guests.

For the meetings of the Congress the Industrial Hall lying in the Town Park was chosen, while for the ceremonies and gatherings of the Congress the Heroes Square at the entrance to the Town Park was considered the most suitable as many wide streets led to it, particularly the two-mile-long Andrassy Avenue. Another important reason which led to the choice of this place for the great gatherings was the fact that the shallow, cement-lined lake of the Town Park, lying just behind the Millenium Monument, could easily be drained, and the place used to set up benches and stands to accommodate more than a hundred thousand participants. Thus place was found for more than half a million people. The only disadvantage was that, owing to the crowds being placed before and behind the Millenium Monument, a general view of the assembly could only be obtained from the Central Altar, while the participants themselves were never able to see the whole gathering together.

So as to make the Congress itself richer in meaning and to bring to the conscience of all the participants the motto of the Congress: «The Eucharist — Bond of Love» the Central Committee decided to arrange an Exhibition of Religious Art and an International Catholic Charity Exhibition. This last exhibition was visited with the greatest interest by thousands of people during the Congress itself and for months afterwards.

The work grew from month to month, so that towards the end our premises extended to over a hundred rooms. The ramifications of certain sections also became so extensive, and the work of others so complicated, that for the last six months preceding the Congress a special weekly news-bulletin had to be published, so that the various departments should keep in touch with each other's work. Naturally the invocation of Divine help was not forgotten. The Hungarian Episcopate ordered a special prayer for the success of the Congress to be read after every Mass in all the churches of the land, while in many of them special prayers were read after Sunday Mass. All the leaders of the Congress work met every month for joint confession and Communion in the Chapel of the English Ladies, to pray for a special blessing of God on their work.

At the very end, just a few weeks before the opening of the Congress, dark clouds gathered on

the political firmament of Europe. Some of the neighbouring States mobilized. Germany, and Austria, which since March had been joined to her, forbade their Catholic subjects to participate in the Congress. This was a great blow for us, for several tens of thousands of German and Austrian pilgrims had already advised their participation. A few days later panic broke out in many other lands, caused by the ghastly shadow of a new world war.

It was a miracle of the Blessed Eucharist that at the last moment the clouds of war blew over, and that the Congress could be held without let or hindrance.

It was a great joy for the organizers that our call had been heard in the whole of the Catholic world, and had caused many thousands of pilgrims to decide to come to Budapest. As a result of our appeal to attend the Congress their participation was advised by 15 Cardinals 48 Archbishops, 197 Bishops, as well as by over fifty thousand foreign pilgrims. Apart from this, letters were received from many high members of the Catholic Episcopate promising us their spiritual participation in the Congress and engaging to celebrate the events of the Congress with us in their dioceses, and to participate, with their flocks, in our movement of atonement. There were certain far-lying dioceses, such as that of Guadalajara in Mexico, which held local Eucharistic Congresses on exactly the same days and hours as the one in Budapest and according to the same programme. A wonderful proof of Catholic unity.

The joy of the organizers of the Congress knew no limits when it became known that the Holy Father had decided to send as his Legate to the Congress no less a person than his own Secretary of State, Cardinal Pacelli. Everybody was aware of the signal honour this choice meant, and foresaw in it an omen of sure success for the Congress.

So, after endless preparations, correspondence, efforts, joy and anxiety the month of May at last arrived which was to bring with it the realization of our dreams and hopes. Already, in the semblance of the Baldachin of St. Peter in Rome the Main Altar, eighty feet high, had been built on Heroes Square, the seats and stands to accommodate 1200 Cardinals, Bishops and upper members of the clergy had been erected, as well as the seats for 160.000 pilgrims on Heroes Square and on the previously drained lake of the Town Park;



the Congress Anthem had been so well taught, with the assistance of gramophone records, in all schools, that even the messenger boys could be heard whistling the tune in the streets; the last general preparatory meeting had already been held with 20.000 participants in the Industrial Hall, so as to give them the last instructions how

to welcome the foreign guests, and the Greatest Guest of All, the Holy Eucharist Itself.

At last the hour had struck when the Legate of the Vicar of Christ on earth was to arrive, to stay during the Congress at the Royal Palace as the personal guest of Admiral Horthy, Regent of Hungary.

THE ARRIVAL OF THE CARDINAL LEGATE

Monday, 23rd May. 1938.

The train, drawn by a flower-bedecked engine, which was bringing the Cardinal Legate and his suite to Budapest, first stopped on Hungarian soil at Szekesfehérvár. The illustrious guest was here welcomed by the Rt. Rev. L. Shvoy, Bishop of Szekesfehérvár, and Count Paul Teleki, Minister of Public Education. In the meantime the whole of Budapest was afoot. Both sides of all the streets leading from the Western railway station to the Coronation Church were lined with school children, behind whom vast crowds had gathered to welcome the Cardinal Legate. The members of the Budapest Municipality, with the Lord Mayor at their head, had met on the richly beflagged Mussolini Square to welcome their guest. Admiral Horthy, Regent of Hungary, had himself arrived a few minutes before ten o'clock at the Western Railway station, where the members of the Cabinet and many other distinguished people were already awaiting, to personally welcome the Envoy of the Holy Father.

Punctually at ten o'clock the train rolled into the station, and immediately afterwards the slender figure of the Cardinal Legate appeared on the carriage steps. He was greeted with true and spontaneous warmth by the Regent, and then conducted to the Royal Waiting Rooms, where the ministers were individually presented to the illustrious guest. Everybody now took his seat in the drawn up motorcars, and the long file of vehicles began its triumphant passage through the streets of Pest, acclaimed everywhere by the vivats of the crowds and the waving of flags and banners. On arrival at the Mussolini Square a short stop was made, during which the Cardinal Legate was welcomed by Mayor Dr. Charles Szendy in the name of the City and Corporation. The Legate of the Pope replied in a few warm and well chosen words of thanks for the hospitable greetings extended him. The procession then continued and soon reached the Coronation Church, where Admiral Horthy took temporary leave of his guest. Cardinal J. Seredi, Prince Primate of Hungary and all the Hungarian Episcopate were awaiting Cardinal Paccelli in the nave of the Coronation Church. On his arrival

the choir sang the *Ecce Sacerdos* and *Tu es Petrus*, while the Cardinal Legate was being conducted to the seat of honour specially erected for him. The Bull appointing Cardinal Pacelli as personal representative of the Holy Father to the XXXIV International Eucharistic Congress was then read, after which Cardinal Seredi pronounced a speech of welcome in Latin addressed to Cardinal Pacelli. In reply the Cardinal Legate made the following speech:

Speech of the Cardinal Legate in the Coronation Church.

— «I have the pleasure and the honour of stepping into this capital of the noble Hungarian nation and the precincts of the Archdiocese of Esztergom in this verdant month of May, which lies under the special patronage of the Holy Virgin Mary, likewise Lady Patroness of Hungary; and on the eve of June, month of the Most Sacred Heart, to come here, in this ancient Coronation Church to lay our homage at the feet of the Most Blessed Sacrament of the Altar, to which we shall pay reverence all this week. The speech of welcome which Your Eminence, as the Primate of this land, has addressed, in the name of the bishops, the regular and secular clergy, and all the Catholics of Hungary to the Papal Legate, is really due to him whose high person I represent, to that Vicar of Jesus Christ on Earth who, as the father of all the faithful, and the best friend of this nation, is now spiritually with us and lifts his hand to Heaven to call down the blessing of the Almighty upon all those now here gathered together. This house of God in which we are now joined in prayer, and which the piety of former days raised in the very spirit of devout Gothic art, bears the name of the Coronation Church, in commemoration of this ceremony so oft performed here, which should remind first of all the Hungarian people, and with them the whole of the world of that true, but unfortunately too often forgotten truth which says: «By me kings reign, and lawgivers decree just things . . .»

— Truly happy are those nations in whose soul

the assurance lives that those laws which derive from Divine Wisdom contain within themselves all the essence of human laws, and can never be violated with impunity. There where this conviction is coupled to the spiritual courage which is indispensable for work and progress, and of which the Hungarian nation has always been such a prominent example in the days of trouble; there also is always present that Divine Help which is so necessary for the execution of the stern duties of Truth and Love, which we also eagerly wish, but which are impossible without the light of true faith from God.

— It is, anyway, a very auspicious sign that the festivities of the Eucharistic Congress and the St. Stephen's Commemorative Year are taking place in the Capital of Hungary, thus offering an excellent and unique occasion to publicly profess those religious and spiritual truths which the Apostolic King took as the basis of his kingdom

so many centuries ago. Our faith in Christ, the Mother of God to whom St. Stephen dedicated his country and his people, the Vicar of Christ from whom he received the Holy Crown, all unite us in Christain love, so that we can faithfully build the bastion within the walls of which we shall be able to defend the holy heritage of our faith against all attacks and storms.

— With this intention I raise my hand and my soul in this solemn hour crowded with the thoughts of past glories and with the hopes of a future yet unborn which will help us in this holy place, where the faithful soul breathes to Him: «*Potentia et gloria adque victoria*». I earnestly pray for the blessing of the Great and Mighty Lord our God on this land of Hungary, this blessed Regnum Marianum, on all her sons and daughters, that blessing which I can best express in the words: «O Lord save Thy people and bless Thy inheritance».

AFTERNOON RECEPTION IN HONOUR OF THE CARDINAL LEGATE

Tuesday, 24th May.

The rain, which had been falling steadily since early morning, left off in the afternoon, but the sun was yet unable to break through the clouds. From time to time small patches of blue sky were beginning to appear. We again began to hope that the spring weather of Budapest would become fine, and not spoil the stay of our guests here.

Notwithstanding the rain, thousands of the inhabitants of Budapest began to wend their way, already in the early afternoon, towards the Congress Hall in the Town Park, where the afternoon reception in honour of the Cardinal Legate was to be held. Long files of motorcars brought the distinguished members of Hungarian society and the prominent personalities and notabilities of the land to the meeting.

The interior of the Congress Hall presents an imposing and beautiful appearance. White and yellow are the colours predominating in the mighty hall, the only relief being the red of the dais raised for the Legate and the Episcopate at the upper end of the hall. Above this dais, in the axis of the hall the Throne of the Papal Legate had been erected on a special platform, under a purple baldachin, decorated with the tiara.

To the right of the dais are the seats for the high personalities of the religious world, while the left has been kept for the distinguished representatives of the lay world: the Archdukes, Cabinet Ministers and Secretaries of State, Generals of the Army, the Mayor of the City, and others. H. S. H. Mme N. de Horthy, wife of the Regent of Hungary, and M. Béla de Imrédy, Premier of Hungary are also present.

To the right and left of the Papal Envoy's throne stand seven armchairs for the Cardinals, at present only three of them are occupied. In the second armchair to the right of the throne Cardinal Seregi, Prince Primate of Hungary has taken his seat.

The President's seat is occupied by the Rt. Rev. T. Heylen, Bishop of Namur, Chairman of the Permanent Committee for International Congresses. To his right are seated the speakers

of the meeting: M. C. de Kanya, Hungarian Foreign Minister, Mayor Dr. C. Szendy, and Count J. Zichy, Lay President of the Hungarian Catholic Action. To the left of the Chairman are the seats of the Presidency of the XXXIV International Eucharistic Congress.

At ten minutes past six a flourish of trumpets announces the arrival of the Cardinal Legate, who, accompanied by his suite, proceeds to take his place on the purple throne. Behind the Cardinal followed a gold-braided and helmeted officer of the Papal Bodyguard, who, during the whole ceremony, stood at the right of the throne. On the arrival of the Legate loud applause and vivats broke out from the vast audience.

The whole scene of the Hall now recalled some glamorous pageant of the Middle Ages. The imposing figure of the Cardinal Legate seated on his throne, with the gold cross on his breast shining in the light of the powerful searchlights, the brilliant assembly, the gold and white of the decorations, the pomp and glory of the moment, all made an unforgettable picture.

Slowly silence fell over the vast Hall.

M. de Kanya, Hungarian Foreign Minister was the first speaker of the evening, and he welcomed the Cardinal Legate in the name of the Hungarian Government in the following French speech:

Your Eminence,

— In the name of the Hungarian Government I have the signal honour and great pleasure of welcoming Your Eminence amongst us on the occasion of the XXXIV International Eucharistic Congress. The mission which the Holy Father has confided to Your Eminence, his Secretary of State, fills us with joy and gratitude, for we see in it an extremely valuable sign of his kindness and fatherly attitude towards the faithful Hungarian people, the nation of St. Stephen.

— For me it is also a great personal pleasure to be able to welcome Your Eminence, for, ever since the days passed together in Berlin I have always held the deepest feelings of esteem and friendship for Your Eminence. I want to assure

your Eminence that notwithstanding the short time you have passed in Hungary, you have already succeeded in winning the hearts of the Hungarian nation, and that in expressing my personal feelings, I also voice those of all my compatriots.

— The Hungarian Catholics are deeply grateful to His Holiness the Sovereign Pontiff for having called together in Budapest the XXXIV International Eucharistic Congress in this year of jubilee when we commemorate the ever-living memory of a great Catholic King.

— The special characteristic given to this Congress by the Holy Father is that of conciliation and atonement. The Hungarian Catholics will faithfully adhere to the motto proclaimed by the His Holiness the Pope, and the faithful, who have come from all over the world will, while adoring the Eucharistic Christ, unite their fervent prayers in imploring the grace of the Almighty. The troubles, the struggles, the sorrows and quarrels of every-day life will be set aside during these few days, and our thoughts and sentiments will be drawn to the eternal values of human existence. Conscious of our redemption by the Sacrifice of the Cross, we are happy to confess our faith in Him to Whom the august Vicar has given us this solemn occasion of manifesting our devotion and fidelity.

— Among the troubles which now divide the world and the spirit, this Congress is a manifestation of true charity, a manifestation in favour of the Peace of God in the Justice of God. This Congress is a proof that above all that divides us we have our common faith which unites us, we have a common desire for peace, the will to know and understand each other. I believe I am the mouthpiece of all now met here to welcome Your Eminence, when I affirm that peace between nations is the aim of our efforts, the object of our common aspirations. In working for peace we also want to see justice prevail, for only a just peace can be a true and lasting peace. In this Congress we celebrate the supremacy of Spirit over Matter. This superiority of the immortal soul we recognize as the basis of our conception of the Universe, as the line of conduct of our individual life, so also of our communal life. The divine laws rule also the life of peoples and constitute the firmest foundation of national existence. The history of this land of Hungary and of its inhabitants is the proof thereof.

— Long before the Hungarians, other nomad

tribes of Turanian race had tried to found a permanent empire at the foot of the Carpathians. In the V century the tents of the mobile capital of Attila and his Huns were raised in the great plain between the Danube and the Tisza. But the mighty empire of the Huns was of short duration. Notwithstanding the courage of his warriors and the genius of their chief, the battles in the fields of Catalonia marked the beginning of the decline of him who, in his day, was called the Scourge of God. Shortly after his death the great empire, undermined by interior dissensions, fell to pieces and disappeared for ever.

— A few centuries later the Avars founded an empire in the valley of the Danube, but after a short period of prosperity it was destroyed by the armies of Charlemagne.

— It is very probable that the third Turanian empire, that of the Hungarians, would have suffered the same fate as that of its predecessors, had not the commonsense which, under the coating of orientalism has always come to the fore in the Magyar race in the decisive moments of its history, made Prince Géza understand the necessity of entering into closer contact with the Christian world and its institutions.

— But, what for Prince Géza had been but an act dictated by political considerations, became for his son the discernment of a supreme truth. His conversion was an act of faith and it is with the support of the Church and crowned by the crown which Pope Sylvester II sent him, that St. Stephen laid the foundations of the kingdom of Hungary which since then, notwithstanding all vicissitudes and adversities, has never ceased to play often a brilliant, but never an unimportant, part in the valley of the Danube.

— The IX centenary of the death of St. Stephen is also the ninth centenary of the existence of his work. This solemn date in the life of a people is also, thanks to the decision of the Holy Father, that of the XXXIV International Eucharistic Congress. This coincidence of the festival of the nations of Christendom with that of one of its members, cannot but be beneficent. It reminds us of the fundamental principles of our national existence and of those close bonds which unite us to the Mother Church. The foreign Catholics met in Budapest can convince themselves once more of the solidarity of the Christian world and of the living value of the teachings of the Church.

— Hungary is happy to be able to celebrate this double festival in the presence of such

distinguished guests as Your Eminence, Their Eminences members of the Sacred College and the numerous representatives of the Church Hierarchy, who have so kindly come to Budapest. She is deeply sensible of the honour which has been done her and I hope that all our guests will keep a pleasant memory of those moving days which we shall pass in such a close communion of faith.

— Your Eminence,

— The enthusiastic welcome which the Hungarian people have given Your Eminence expresses also the sentiments which they feel towards their Holy Father. The friendly relations between the Holy See and Hungary are as old as this Christian Kingdom, and as solid as the work of its founder. During the most brilliant periods of its history, as during the dark hours of crisis, the successors of St. Peter have always shown her a fatherly solicitude full of kindness.

— Abandoned by everybody else it was only the Holy See that came to the assistance of Hungary in 1526, in the darkest moment of her history. The liberation of the land occupied by the Turks for 150 years was also due to the initiative of Pope Innocent XI.

— Animated by an unshakable faith the Hungarians have always bowed before the decisions of the Vicar of Christ, to whom they have been attached through 900 years by the bonds of faith, of devotion, of gratitude.

— The Hungary of today nurses exactly the same feelings as the Hungary of yesterday. She presents her most respectful homage to His Holiness the Sovereign Pontiff, Pius XI and expresses her warmest thanks and deepest gratitude for all the signs of benevolence which the Holy Father has deigned to show her. We always remember with emotion the part His Holiness has taken in our joys and the comprehension he has always shown for our sorrows. And we all, the tens of thousands of foreigners and the hundreds of thousands of Hungarians, who have met to confess publicly and solemnly our faith in the Eucharist, unite our prayers in imploring God to bless our beloved and venerated Holy Father, His Holiness Pius XI. —

The next speaker to welcome the Cardinal Legate, was the Mayor of Budapest, Dr. Charles Szendy, who did so in Latin, in the name of the Capital of Hungary.

«Your Eminence,

— The citizens of Budapest respectfully greet

Your Eminence, whom the Holy Father, Pope Pius XI has sent as his Legate to the Eucharistic Congress to be held in our city. May I, as the Mayor of this Capital City express our deep gratitude for the honour which Your Eminence, as Papal Legate, has conferred on us by coming here. It is rarely in former centuries that the city has had the honour and happiness of welcoming a Papal Legate within its walls.

— Nevertheless it is certain that the Popes of Rome have often given us proofs of their love, what is more, without the help of Pope Innocent XI of blessed memory, neither would Buda have been liberated, nor would the kingdom of St. Stephen, ever a farflung outpost of Christianity, have regained its ancient frontiers.

— Now, through the grace of the Holy Father, the Eucharistic Congress is meeting in our city and vast throngs of every tribe, language and nation have met here to worship Christ the King in truth, fact and substance present in the Most Blessed Sacrament of the Altar.

— We know for certain that this Congress will reinforce in their faith, strengthen in their hopes and confirm in their fidelity to the Papal Throne both our citizens and all the pilgrims who have come here from distant lands.

— Humbly thanking Your Eminence, we request you to convey to the Holy Father our homage and the expression of the fidelity which the capital of Hungary has always felt for the Holy See.»

Count J. Zichy, Lay President of the Hungarian Catholic Action then rose to speak: After expressing the deep gratitude of the Hungarian nation to His Holiness the Pope, Count Zichy went on to say:

— «This special attention of the Vicar of Christ is particularly appreciated by the Hungarian nation which has suffered so much, and is still in mourning, and will surely raise their endeavours and will strengthen everybody in their efforts to develop the Hungarian Catholic consciousness and train the whole of society in their fight against materialism and the development of their moral strength.

— In these days when nearly the whole world is faced with the difficult problem of existence, many become cynics when the elements of Christianity are in danger of being engulfed in collective egoism and the ideal of sacrifice has nearly disappeared; when in their struggle for their daily bread people forget all about brotherly love, a new so-called Christian philosophy begins to

appear in which not love, but self-interest is the only guiding principle. Seeing these terrific struggles all for nothing, people are now slowly beginning to realize that there is only one real moral value, and only one true asset, and that is the spirit of sacrifice which, freed from all selfishness, is always ready for further sacrifices.

— What does it profit the State, or society, or the individual to possess all riches if the moral value which is capable of preserving them and multiplying them for the sacrifice are lacking. That is why we are endeavouring, a nation of whom but a handful has remained, to develop and multiply within ourselves our spiritual treasures thus to become more valuable and stronger than nations much mightier than we.

— Ever since the days of St. Stephen, when he received his crown from the Pope, that Holy Crown which is our greatest treasure, and which is inextricably interwoven with our national constitution, our land has ever been a Catholic one, which is why it has always been the champion of Western culture, and now too, it triumphantly withstands and shall withstand all the attacks of modern paganism.

— That faith which knows no obstacles and is capable of moving mountains, will help us to achieve our aims».

A few minutes after half past six Cardinal Pacelli rose from his throne. A majestic figure, with something not of this earth shining in his inspired face, he stood there, waiting for the thunderous applause to subside. When silence at last reigned again in the Congress Hall, the Cardinal Legate began to speak. Clear and strong sounded his voice, every word was to be heard perfectly even in the most distant corner of the vast edifice. Accompanying his speech by expressive gestures he said:

— «On this brilliant eve of the XXXIV International Eucharistic Congress, in this mighty hall which the diligence of industry has proudly lent the dignitaries of the Church, during this first phase of the approaching Eucharistic festivities, filled with the glamour and greatness of the name of Him who has sent me here, my soul and heart still echo, as with some holy melody, with the words of welcome which have just sounded in the names of the Royal Hungarian Government, the Capital of Hungary and the Catholic Action. But yet the veil has not risen which covers the Ark of the Holy of Holies from profane glances. Budapest, this outflung bastion which,

together with the struggle for its own liberty, also always fought for the liberty of Christ, this noble city which is hospitably entertaining the great gathering, is still waiting for the horizon to be filled by the wondrous light of tomorrow; Heroes Square, this symbolical arena of Hungarian bravery, has not yet seen the thousands and thousands of candle flames of the worshipping throngs mix and mingle with the rays of the sun, in that exclusive moment when its stones of glorious memory will be transformed into the mystical altar of the whole Catholic world. And yet, in this great gathering today, on the eve of the Congress, a vast multitude has met of those whose hearts are filled with a burning patriotism and unshakable knowledge of Christ the King and the basic laws of His kingdom, with faith in His land of peace and justice which, though it makes its influence felt in this world, is yet rooted in Heaven and not on the Earth. You know this well, and so does this land which has been sanctified by the personality of your Apostolic King, whose spirit and arm were guided by the Cross of Christ and the veneration of the Virgin Mother, your Patroness, and to whom you owe your greatness and your glory, and the inexpressible joy of having, in the person of St. Stephen, a heavenly intercessor who, in his heroism is no less than the first martyrs. He now looks down on you from above, and is surely glad that the city which guards his crown is now the object and the centre of the universal prayer addressed to the God hidden in the Most Blessed Sacrament of the Altar, to Him whom he now sees face to face in the glory of the Saints; surely he is glad that your famous ancestral religiosity, this most precious heritage of your fathers now bears glorious fruits to the Apostolic and Catholic faith implanted on the banks of the Danube and the Tisza.

— I greet this mighty city, and this great people and their leaders with the perfect inner certitude that the Vicar of the Christ, ever present in the Most Blessed Sacrament of the Altar, the Sovereign Pontiff, who carefully tends his sheep and lambs, is watching with true paternal love and care this chosen part of his fold. The eloquent speeches which have sounded here and which have deeply impressed me, are filled with the joy and confidence of the strong Hungarian soul, and are a promising introduction to the solemn meetings of the Congress. These words full of love and faith which are now being carried over the

air to the aerals of the Vatican City will call forth from St. Peter's Throne a grateful reply full of paternal joy which will raise, nay ennoble, the sentiments with which these speeches were filled.

— While the kindly eye of the Vicar of Christ looks down on the introductory meeting as on some beautiful vision; while from his heart rises the prayer petitioning for the fruits of religion, its acts and sacrifices; while his blessing assures special heavenly grace to the Hungarian nation so near his apostolic heart; while here now gather the representatives of the various professions, ages and ranks in national groups to the greater glory of the Lord, this reception opens the sublime festival of sacred brotherhood.

— Yes, sacred brotherhood in Christ, in the God present and hidden in the Most Blessed Sacrament of the Altar who is with us unto all eternity; yes, in this Eucharistic Congress which calls together and unites under its banner the nations of the world within the bonds of the great family of the Holy Catholic Mother Church.

— This altar is the highest and most wonderful pulpit of Christ, our only Master, who, in the words of His first disciple, thus spoke to us: «For one is your Master, and all you are brothers», This altar is the Godly table sitting round which makes us brethren, so that we mystically become one with Him when drinking of the Chalice and eating of the Bread. Not I say, but St. Paul, the great apostle in his letter to the Corinthians: «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 one bread» «O sacramentum pietatis, o signum unitatis of vinculum caritatis!» cries St. Augustine. Is not the Most Blessed Sacrament of the Altar the spring of that grace which is so important for all of us? Is not the Most Blessed Sacrament of the Altar the symbol of that unity for which Christ prayed on the eve of his sufferings to confirm the newly established Sacrament of Love, for when he was one with the Father and the Father was One with Him, are we not one with Them too? Is not this Most Blessed Sacrament of the Altar the Bond of Love, of that Love which is greater than Hope and Charity, which never wanes and never bargains, but which believes everything, hopes everything and endures everything?

— In Love we follow Truth, and the faith in the Unity of God grows in us, and likewise the know-

ledge of the approaching happy Days of Grace of our Lord Jesus Christ. We follow the Truth in Christ who, alas, for some of us is yet a temptation, for others foolishness; who is misunderstood by some, insulted by others, and regarded by the prejudiced and obscure science of our days as one whose teachings have been outstripped and conquered by the civilization and intellectual development of modern times. Who has been depicted by the masterly brush of Munkácsy in the dramatic moment when He stands before Pilate in that famous painting which is not only a picture of the past, but also a prophetic warning for the future, when the questioning of the Roman Governor is repeated in the prideful quibbles and by the pens of those who, like Pilate, ask: What is truth? Quid est veritas?

— Yet it is to this unknown, reviled, abused, scourged and abjured Christ, to His words preaching the eternal truth, that present civilization owes everything by which it surpasses that of former days. To Him we owe our hope, our faith, our love, it is to this King of Heaven and Earth that we now sing paens of praise, and this with ever more holy conviction, ever greater enthusiasm and desire for atonement — the more the godless endeavour to asperge His Godhead, the more they try to shake His throne. If all this embitters their exile for the faithful, yet it cannot extinguish the zeal of their faith, nor diminish it, for on the contrary it burns ever brighter, the proof of which lies in this vast international throng which has met here, on the banks of the Danube, to lay their homage at the feet of the Eucharistic throne, which is the mystery of the redemption and prayer for grace and pardon, for worship and purification; here every soul withdraws into itself, and in these hours of quiet and meditation each seeks his own way to salvation through Our Saviour, Who alone has the word of life eternal, and can grant consolation on this earth to him who truly seeks His Kingdom. For the Christ of the Most Blessed Sacrament of the Altar knows well what we need, for He had wanted to take part in our life on earth, «and condescended to it, taking the form of a servant, being made in the likeness of man, and in the habit found as a man, for we have not a high priest who cannot have compassion on our infirmities, but one tempted in all things like as we are, without sin». For it is true that sin maketh nations miserable just as it is true that faith that derives not from man, but from God, makes them happy and great;

for religion makes good citizens when it teaches them to see in their ruler an expression of the glory of God and admonishes them to be subject to princes and powers as they would to Christ. The conviction that this inner connection exists between religion and every day life and that the light and strength descending from heaven raise the efficiency of earthly things, has brought here today the representatives of authority together with the people of every class and profession. And this conviction has led here the principal speaker of the evening who guards the relations between State and Church, and into whose hands has been placed the delicate task of maintaining these relations in a spirit of fruitful co-operation and friendly understanding. Experience also helps to support the assurance that these connections are mutually useful, and after this who can doubt that the joy of these festive days will but strengthen the bonds and give a new impetus to the relations which have always existed between the land and the city of St. Stephen and the Apostolic Throne, and that these relations will remain unaltered in the future, as some shining star that will never set on the spiritual horizon of the Hungarian people. In this fond and confident hope I, as the legate of His Holiness Pope Pius XI, now bless this most excellent first gathering in which, thanks to the perfect arrangements of the Central Preparatory Committee all trades, professions and classes of society have met to glorify God. As the Psalmist says: youths and virgins, children and senescent, all gathered as one to praise the name of the Lord.» —

The public listened to the speech of the Cardinal Legate standing, and when he pronounced

his blessing the whole audience, as one man, sank to their knees. As soon as he had taken his seat, juvenile choirs, with surprising grace and melody, performed a series of old church psalmodies.

Now came a scene, touching in its childish naivité. Two little boys of six and a little girl of four, dressed in Hungarian national dress were brought before the microphone to welcome the Cardinal Legate in the name of the Hungarian children. Then came the other extreme, an old peasant of over a hundred, dressed in the traditional Sunday black of the Hungarian folk. He took a paper out of his pocket and read his speech of welcome . . . without spectacles! In this he said that the agriculturer considered it as the highest honour that it is always he who produces the wheat and the wine for the Most Blessed Sacrament of the Altar.

When the Papal Anthem had been sung, Cardinal Seredi, quite unexpectedly approached the microphone, and said that Cardinal Pacelli would say a few words more. In the very next moment the voice of the Papal Envoy was heard speaking in Hungarian, he said:

— «Lives for ever Christ, King of the Eucharist.»

The applause then broke out with whirlwind force. For minutes the Hall resounded to the shouts of «Éljen», vivats and cheers.

It was some time before Cardinal Pacelli could continue; again in Hungarian:

«May the Patrona Hungaria bless all of you».

Again the words were covered with cheers.

At last the Cardinal was allowed to say:

«The Holy Right protect you. Long live Hungary.»

These words were accorded a delirious reception, and the applause would not end . . .

HOMAGE OF THE WORLD OF LETTERS BEFORE THE EUCHARIST

Literary meeting in the Pesti Vigadó in homage of the Most Blessed Sacrament of the Altar.

The representatives of the intellectual and literary worlds met on Wednesday morning in the halls of the Pesti Vigadó at a solemn meeting in honour of the Holy Eucharist. The vast hall was filled to overflowing by an audience of several thousand people as early as ten o'clock in the morning. The foreign participants were to be recognized by their national badges, and

many Americans, Englishmen, Poles, Frenchmen, Italians, Spaniards and others were to be seen, as well as many of the secular clergy and members of the male and female monastic orders. Prominent among the crowd were the uniforms of the Hungarian officers. By the time the meeting was scheduled to open even the corridors of the Vigadó were crowded with people, who listened to the proceedings through specially set up loudspeakers.

On the platform, at a long table, sat the presidium of the meeting and the speakers.

After the University Choir had sung a Hungarian psalm to the Holy Virgin, M. Balint Homan, former Minister of Public Education, the first speaker of the meeting, rose and said:

— «In this year, consecrated to the memory of our first king to whom the Holy Crown was sent by the Pope on the millenary Christmas of the Christian era, many thousand Catholics from all over the world, have come to the capital of the kingdom founded by St. Stephen to pay homage to the Blessed Sacrament of the Altar and publicly profess their Catholic Faith, the fidelity to the ideals of Christ, and their support for the moral and historical aims of the Mother Church.

— At this meeting to-day literature, science, art and all the intellectual workers of Catholicism claim their part in this homage. With humble soul we approach the mystery of mysteries from which, together with the sanctity of grace, spiritual strength has radiated for 2000 years into the soul of man. We recall with emotion the flourishing literature, arts and science of former centuries fostered by the church and protected by her. We look back with respect on the educational and social work of the priests of the Church, on the culture of those days based on a moral and religious foundation, and which has served as the foundation of our present day civilization.

— Among the many nations scattered through the world, yet whose sons are all united by a common Catholic faith, we Hungarians are proud to claim that for 950 years now our civilization has been rooted in the soil of Christian national culture, for the primaeval Hungarian culture, absorbing the elements of Christianity, started on its way under the guidance of the priests of the faith, and reached its zenith within a few short centuries. This Christian and religious origin has laid its mark on the whole of Hungarian culture and on the very soul of the land. This Hungarian soul has always risen against any oppression, and has remained Christian up to this day, and faithful unto God. In days of strife and struggle the Hungarian soul has always drawn its strength and its zeal for the defence and development of its moral culture from the ancient springs of faith. Uniting in one the inner faith of Christ and the indomitable will of a people, it has created its own national Christian and spiritual ideology and, armed with these principles, has always fought, and is still fighting, all forces gathered to attack and destroy religion and morals, Church and State, society and spirituality.

— We endeavour to draw our strength from the greatest and innermost mystery of the Christian faith, the Most Blessed Sacrament of the Altar, and to imbue with this spirit the leaders of the great struggle of the Hungarian soul for the promotion of the national and Christian aims and aspirations of the people.»

After M. Homan's speech a deep and heartfelt address was made in Italian by Count Della Torre, Editor in Chief of the *Osservatore Romano*. He spoke of the fact that in this world, when now all moral values have been called in question, the Holy Eucharist has acquired quite an exceptional meaning in everyday life. He then spoke with deep love of Hungary, for Hungary was a land which, even in these difficult times when from many quarters the question is raised whether a Pope is at all necessary, has ever remained faithful and true to Rome and the Vicar of Christ. When Count Della Torre pronounced the name of the Holy Father, the whole hall rose as one man, and cheered His Holiness long and loud. — «If we had no Pope and no Church», — continued the speaker — «we would sink back into the times when one could with justice ask: «What is Truth?» The reverence for the Pope and the attachment to Rome which we now see in the whole world, is also of a deep social significance, for Catholicism is a power which ennobles the whole of human society and raises it towards Christ.»

When the applause had died down Bishop Glattfelder, Chairman of the meeting, announced that General Moscardo, the intrepid defender of the Alcazar, had sent a telegram regretting his inability to attend the meeting. The Chairman then asked Cardinal Goma y Thomas, Archbishop of Toledo, to say a few words about Spain.

The aged Cardinal spoke of Spain, and as he spoke his face changed, and the pain of a long-suffering people was to be heard in the tones of his voice. The public could feel the suppressed ardour of his speech. He spoke of the defenders of the Alcazar, of the horrors of the Spanish revolution, and thanked the Hungarian people for the sympathy they had shown the true Spanish cause.

After Cardinal Goma y Thomas, Bishop Paul Yupin of China spoke. His young and inspired face made a great impression of the audience. He described the spread of Catholicism in China, spoke of the devastation caused by the war, and of the United Front created to withstand the

foreign invader until their last breath. He brought the greetings of Catholic China to the people of Hungary.

M. Leon Mercien, editor of the French paper «La Croix» spoke of the task of the Catholic Press. He said that as Christ had said: «I am the Truth» so the Catholic Press must say: «I am the voice of Truth». The world Catholic Press knows Hungary very well, and this time too will write the truth about her. After him another Frenchman, Canon de Poncheville paid homage to the Eucharist in a speech penetrated with the spirit of reverence.

A Catholic lawyer of California, Mr. Joseph Scott, also asked to be allowed to express in a few words, as a simple citizen, the homage of America before the Most Blessed Sacrament of the Altar. Though there were no thousand-year-old Catholic traditions in America, yet, said the speaker, the country was imbued with the true spirit of faith.

Prelate Enrico Pucci interpreted the greetings of the Italian Press. At the end of the meeting Bishop Glattfelder made the closing speech in Latin. He said that people from all over the world had now gathered in Budapest to pray for the peace of the world. We pray to Him who is the source of all peace, to Christ. Christ is a leader which has never yet led his followers on a false road, which is why peace can be found only in Christ. Christian morals must be introduced in private, just as well as in public life. Christian principles are the best weapon of Hungary, for these principles make a small land great. We call today: «our life and our blood for God and Christ! When God is with us, who is against us?»

With this speech the solemn meeting of homage of the world of letters, science and arts before the Most Blessed Sacrament of the Altar, came to an end.

THE SOLEMN OPENING OF THE CONGRESS

Wednesday afternoon, 25th May 1938.

The gathering of the masses.

From dawn until the early hours of the afternoon a cold drizzle had been steadily soaking Budapest, capital of Hungary, where the XXXIV International Eucharistic Congress was to open that afternoon. The hundreds of thousands of foreign and Hungarian pilgrims watched with anxious eyes the leaden skies and it was felt that the opening ceremony, which had been planned to take place on Heroes Square, in front of the Main Altar, would have to be held in the Congress Hall, naturally with a much diminished scope. At noon it was decided, however, to hold the opening ceremony on Heroes Square, whatever the weather conditions. At one o'clock, in pouring rain, the police and the boy scouts began to line the streets leading to Heroes Square and the lieu of the ceremonies. About that time too, the long lines of pilgrims from the provinces, under the shelter of rural umbrellas, began slowly to wend their way to the Town Park.

At half past two a sharp west wind rose and, as if by magic, blew the rain clouds away. Soon the blue sky was visible again, the sun appeared, and its warm rays shone on Heroes Square and the Town Park, thus assuring the success of the opening ceremony. By this time the police had drawn all the necessary cordons and had assured the order of arrival to the lieu of the ceremony.

Between the two arcades behind the Tomb of the Unknown Soldier of Hungary the Main Altar had been erected, covered with its scarlet baldachin. The four spiral columns supporting the exact replica of the Main Altar of St. Peter's Cathedral in Rome are decorated with the eagles and the besants gueules of the Ratti crest crowned with the tiara of the Holy Father Pope Pius XI.

White and gold are the predominant colours. Red carpets cover the great wooden erection which, rising to a height of some 95 feet, flanked by two white towers, faces the western hills. And to the right and left of the Main Altar are

the fourteen red and gold armchairs for the cardinals, under a separate silk canopy in the Papal colours. In the right foreground stands the throne of the Papal Legate Cardinal Pacelli. In all, on this central elevation are 306 seats for the Bishops and Archbishops.

The Altar itself is a mass of flowers. On both sides of the Crucifix stand six weighty candlesticks, imposing in their simplicity. On the four corners of the Altar shine in the evening sunlight four golden sheaves of corn, a special blessing from the land of Hungary. Below, on Heroes Square and behind, on the drained floor of the lake, the tens and hundreds of thousands of participants, of pilgrims come from all the four corners of the world, are slowly taking their seats in orderly and disciplined masses. In the left tower flanking the Main Altar, which has been fitted up as the broadcasting centre and where a special room has been built for the foreign newspaper correspondents, and in the right tower where the technical organisers are gathered, great activity is apparent. The rooms of these towers are linked up by telephone with the Altar, the choirs, the police detachments and Central Post Office. A hundred and twenty flags of various nations represented at the Congress flutter gaily in the breeze. In the wireless room clerics and laymen, Hungarians, Dutchmen and Americans are busy at the microphones. The loudspeakers below are continually issuing instructions. Father Bangha leads up one after the other the Priests of various nations to the microphone so that they may say a few words in their own language to their faithful gathered for this greatest expression of religious devotion.

The wind which, as if at a command from God, had swept away the rainclouds, now whistles all round the towers and the Main Altar, the springy scaffolding of which sways in the wind like the masts of a ship at sea.

Already the local and foreign delegations, the religious communities and corporations of Budapest, are slowly gathering on Heroes Square. The wide Andrassy-út had been reserved for the

motor cars of the important personalities attending the Congress, and the people gathered behind the police cordons had a wonderful sight of the dignitaries arriving. The members of the Hungarian aristocracy and their ladies all made their appearance in the Hungarian gala national dress, then came the motorcars of the high ecclesiastical officials, then the representatives of the Army, members of both Houses of Parliament and the City Magistrates. Along the avenues bordering the Andrassy Street the Student Corporations with their banners, then the peasants from the various districts of Hungary, dressed in their picturesque national costumes, slowly made their way, thus offering a sight of rare pageantry to the watching public.

The gathering on Heroes Square

In the meantime the clergy who were to participate in the ceremonies had been gathering behind the Agricultural Museum, which was to serve as the Sacristy during the celebrations. Pupils of the Theological College, members of the various monastic orders, the secular clergy, Canons, Abbots, Prelates, Bishops and Archbishops were to be seen hurrying there. Shortly before four o'clock the Cardinals arrived with their suites, who, headed by Cardinal Justinian Seredy, Prince Primate of Hungary, were to greet the Cardinal Legate on his arrival at 4.10 p. m.

By this time not only the stands and benches of Heroes Square had been filled by the vast throngs of pilgrims gathered for the opening of the Congress, but also the seats provided behind the Altar on the drained floor of the Town Park lake had been filled to overflowing by the hundreds of thousands of pious Catholics arrived for the ceremony. In front of the Altar the first rows of benches were occupied by the various foreign and Hungarian female Monastic Orders. On the giant stand in front of the Museum of Fine Arts the highest dignitaries of the State, Prime Minister M. de Imredy with the members of the government, the Presidents and Vice-presidents of both Houses of Parliament, the Guardians of the Holy Crown, the Heads of the Government Departments, the members of the Diplomatic Corps, as well as the Generals of the Army had taken their place. On the stand opposite, the Lord Mayor and the Mayors of Budapest, the City Magistrates and Burgesses, and

the members of the City Corporation with their families had been provided with seats. At the entrance to the square to the right of the Main Stand a military Guard of Honour was drawn up with its band, while to the right and left of the steps leading up to the box of the Regent of Hungary a detachment of Life Guardsmen stood on watch.

Shortly before half past four Field Marshall the Archduke Joseph arrived with the Archduchess Augusta, and after having been greeted by the notabilities present, they took their seats in the front row of the stand. Punctually on the stroke of 4.30 a bugle call announced the arrival of H. S. H. Admiral Horthy, Regent of Hungary, whose motorcar then drew up at the entrance to Heroes Square. While the Regent was inspecting the Guard of Honour, H. S. H. Madame de Horthy was being greeted by Count Paul Teleky, Minister of Public Education, and the Rt. Rev. Dr. Julius Glattfelder, Bishop of Csanad, and led to the seat reserved for her. The band placed first the Hungarian National Anthem and then the Papal Anthem. A peal of bells was then rung from the belfry specially erected on Heroes Square for the Congress. This peal announced the official opening of the Congress.

The Clergy arrives.

During this time all the members of the Clergy had gathered on the Széchényi Island, put on their vestments, and formed into a procession which now slowly wended its way towards the Main Altar. In nearly endless rows came the Pupils of the Theological College, the Priests, the Abbots, Prelates, Bishops and Cardinals from all the parts of the world in Choir Dress, over the bridge and onto the Main Square. Following them came the Cardinal Legate, on whose appearance the waiting crowds all rose to their feet and warmly acclaimed him. The Envoy of Pope Pius XI. smilingly accepted this ovation, and gave his blessing to the crowds. The procession of the Clergy slowly passed in front of the Main Stand and turning at the Tomb of the Unknown Soldier proceeded towards the Main Altar, below and on both sides of which seats had been reserved for the Clergy. Slowly all the priests took their places, the Bishops, Archbishops, and Cardinals on the Main Altar itself, while Cardinal Pacelli occupied his throne high above the worshipping masses.



The Papal Bull.

After the singing of the Gregorian Choral «Veni Creator Spiritus» Bishop Meszlényi read out aloud the Papal Bull by which His Holiness Pope Pius XI. appointed His Secretary of State, Cardinal Pacelli to be His Legate and Representative at the XXXIV. International Eucharistic Congress. The whole of the people remained standing while the Bull was read.

The speech of the Prince Primate.

Cardinal Serédi now rose and addressed the Congress first in Latin and then in Hungarian. In Latin he said:

— «From the height of this Altar erected in honour of the Most Blessed Sacrament of the Altar, in one happy glance I can embrace the whole of the Church of Christ and, represented by you, the whole of mankind.

— In the person of His Eminence the Cardinal Legate we honour the representative of the Head of the Church. We welcome here all the most excellent Cardinals, Archbishops, Bishops, lower clergy and faithful, gathered together to offer homage to the Most Blessed Eucharist. Also all those who, though prevented for one reason or another from personally attending at Budapest, are yet spiritually with us. He too is with us, in Whose honour we have met and to Whom we pray, Christ the King, invisible yet real Head of our Church, our King and our Lawgiver, eternally present, hidden, truly and actually present in the Bread of the Sacrament, which we worship.

— Beloved brethren, we also see fulfilled the words of the Lord which He Himself said through the Prophet Aggeus concerning His only born Son, and the second temple in Jerusalem, which is the spiritual picture of the Church: «And I will move all nations: and the desired of all nations shall come; and I will fill this house with glory, saith the Lord of hosts . . .» The Lord has therefore moved all the nations so that they, disregarding expense and fatigue, should come as pious pilgrims to pray to the King of the Eucharist in this City of Budapest, capital of Hungary. Where shortly He, long expected and wished for, will appear and, averting all evil, hate and envy will create a new peace for mankind.

— When we continue our pilgrim way along this vale of tears, we can approach only from afar

the bliss of Christ, which we will come to know fully only in the other world. But the bonds of human love are the realization of the wish of Christ our God, that we should all be one. For it is this love which unites man to man, class to class and nation to nation, so that the whole of mankind live under the Rule of Christ the King a life of peace and quiet on this earth.

— So that true peace be at last achieved, in which the evil and unjust have no part, but which is reserved for the faithful and the true; so that the bonds of love which unite us to Christ and to one another be duly deepened; that lastly we should atone for all the sins and crimes committed on the face of the world against Christ of the Eucharist that is why we have come here together, and that is for what the whole of the Catholic world prays with us. Oh! if only after this united and common prayer here, the whole of humanity would take unto itself the words of Christ: «Arise, arise, gather up thy strength, shake off the dust, gird up thy loins, for see, I, who spoke, am here!» Oh! if all of us could be converted and live under the eternal presence of Christ. Oh! that all of us should live under the rule of Christ. Oh! that all of us should understand that there is no salvation in anybody except Him.

— In the name and the love of Him who is present among us in the guise of the Most Blessed Sacrament of the Altar, I therefore welcome His Eminence the Papal Legate, the Cardinals, the regular and the secular clergy, and all our Catholic brethren, here present as well as all those who are absent, to whatsoever nation they may belong, as long as they are spiritually with us. In the name of our love for Jesus Christ, our Lord, I beg all of them that we Catholics, in our faith, hope, love, in our prayers and actions, always and everywhere be united, so that bound by the bonds of love to each other and to Christ the King, we may at last regenerate the world.»

Cardinal Serédi then continued in Hungarian:

— «My dear flock in Christ, beloved Hungarian brethren!

— As your supreme pastor I greet you with inexpressible spiritual joy, as Hungarian I welcome you with true brotherly love, all of you whom our Lord Christ, present in the Most Blessed Sacrament of the Altar, and Hungarian brotherly love, have called together here in this our Capital.

— Brethren! Ever since our land exists, and ever since Budapest was built, there has never been so great, so universal, so blessed a gathering as the present when the Eucharistic Lord has stopped for a few days here in His triumphant march through the world; when here have met the Catholics of the whole world, and when our Hungarian brethren have come not only from all over Europe, but even from Overseas to make our joy complete.

— For a whole year, we the faithful of this land, have been undergoing spiritual preparation so as to be meet to greet Christ here on His triumphal march; so that freed of sin we might be worthy to participate, together with you, therein, and so that fed with the Sacred Body of Christ, our love for God and our neighbours should flame within us, for we know that it is only through the practice of this double love that we can attain our worldly and heavenly aims.

— We, the remaining Hungarians, owing to the unkind blows of fate, are but weak and poor. Yet with St. Alphonse we believe that if we really love God, we are stronger and richer than if, in the middle of power and prosperity we had forgotten Him. For 900 years we have waged a desperate fight for the Word of God, therefore with humble belief we trust that God will not let us be destroyed.

— But, beloved Brethren, if we really love our God, we must also love our fellow-men, both individually and collectively be it question of different classes or nations, for, being all children of the same Heavenly Father, we are brothers to them all.

— But with special love we must love all those who belong to the same Holy Mother Church, who profess the same faith, who partake of the same Communion, who acknowledge the authority of the same Sovereign Pontiff.

— Oh Lord, how different would be the fate of the world if the whole of humanity, or at least all the Catholics, would also recognise in practice our Heavenly Father, would also see their brothers in the rest of the human race. If they would really love each other. How different would be the fate of humanity, created for happiness and therefore ever seeking happiness, if the solidarity of all the Catholics of the world could really be achieved. Let nobody misunderstand me! When I speak of the solidarity of the Catholics of the earth, I think of no worldly power, but only that this solidarity would streng-

then in the whole world the kingdom of Christ, which is *in* this world, but not *of* this world, and whose subjects, ruled according to the laws of Christ, would surely enjoy their salvation in this and the next world. And though it seems that nowadays we are ever drawing away from this kingdom which can alone assure the happiness of mankind, we must yet never lose hope, for there is a God above us: Divine Providence still watches over the fate of humanity and Hungary, and forgives the many for the heavy yoke born by the few and, for the zeal of their ancestors, will help the scattered sons of Hungary.

— Brethren! With this particular intention let us pray the Eucharistic Jesus who now from Budapest distributes his gifts with especial profusion. Let us Hungarians pray with particular zeal and faith. But let us not ask Christ that He should do what we want, but that we should do what *He* wants!

After the speech of Cardinal Serédi, M. B. Homan, former Minister of Public Education made a speech of welcome in the name of the Royal Hungarian Government addressed to the Cardinal Legate and all the Participants of the Congress. He pointed out the great contrast which now exists between materialism and spirituality, between the hedonistic and Christian culture and thought, and welcomed the Congress as a victory of the spirit and the God-fearing Christian soul over the powers of darkness.

The whole of Hungarian Catholicism, and particularly its leaders, have felt honoured by the distinction conferred on their land by His Holiness the Pope, appointing Hungary to be the scene of the XXXIV. International Eucharistic Congress, and pleased at the fact that this coincides with the national St. Stephen Commemorative Year, thus affording a new proof of the Christian ideals of the Hungarian State participating in the concert of European nations, and of the reality of the conceptions of St. Stephen.

The Royal Hungarian Government, fully aware of the value of the honour conferred, welcomes most warmly and with true Magyar hospitality the International Eucharistic Congress to the Capital of Hungary.

The speech of Bishop Heylen.

The next speaker was the Rt. Rev. T. Heylen, Bishop of Namur, President of the Permanent Committee of the International Eucharistic Con-

gresses who in a Latin speech expressed the dogma of the Catholic Church that the Body and Blood of Christ are actually, truly and factually present in the Most Blessed Sacrament of the Altar, as is proved by the writers of the Old and New Testaments. He closed his speech by saying that this was the Body of the Christ who until the end of all time will conquer, rule and reign.

The Cardinal Legate then rose to speak, but before beginning his French speech, he addressed a few words in Hungarian to the public, which were received with the greatest feelings of emotion and satisfaction: «Blessed be the Lord Jesus! Beloved Hungarian Brethren! As the Legate of His Holiness the Pope I bring you His warmest greetings and I am truly glad that our Holy Father has allowed me the privilege of coming as His ambassador to you».

«I am come to your beautiful land full of love and I pray the Lord that He may bless this Eucharistic Congress and all those who take part in it.»

«The Grace of God be with us!»

«Long live the Eucharistic Congress!»

«Long live Hungary!»

«Long live Catholic Hungary!»

He then continued in French.

— «Returning from a triumphal march which had carried the light of Christ as far as the antipodes, the XXXIV. International Eucharistic Congress once again brings its solemn sessions back to our old Europe where they originated, in the bosom of western civilization, daughter of the primitive Church permeated with the spirit of the Scriptures, and which wears as a noble coat of arms the indelible imprint of the Cross of Jesus Christ. Humble, silent people, strong only in the faith of the Eucharist were the first to propagate the idea of such congresses, and succeeded in spreading their faith through the world, notwithstanding the original difficulties. Now this idea will never suffer an eclipse, year by year this festival will be kept and will defuse its rays of grace all over the world.

— For this return to Europe Budapest, the Capital of Hungary, was the happy chosen. Who ever fully understands the providential signification of this choice must bow with respect and confidence in these hours of trouble and danger in which we live, before the eloquent evocation of those pages of history which the Hungarians, rampart of western civilization, have written in with their own blood. Heroic and glorious history that the

Citadel of Buda, dominating the place where we now stand, sings as a hymn of awakening enthusiasm and brotherly rally. It is there that thanks to the invincible courage of the Hungarian armies in the defence of Christian civilization the invading forces of the infidels broke; it is there that the proud Crescent had to retreat, vanquished by the Cross of Christ the Redeemer, of this Christ to whose Mother He Who first wore the Holy Crown of Saint Steven consecrated for all time his country and his people. No brethren, it is not only to accomplish the ritualistic gesture inherited from ancient tradition, but to obey a spontaneous movement of my heart that I, as Legate of the Sovereign Pontiff Pius XI., bow with deep feeling before the sacred symbol which has come from the very centre of Christianity, received from the hands of Pope Sylvester II. by the Hungarian nation and venerated by it with so much love. To this country and to this people of whom we have the honour and the joy to be the guests in these magnificent days, goes out from the bottom of my soul my first and cordial greeting.

— At the same time as I greet this country and this people I address the expression of my warmest gratitude to all those who have brought to this Congress the assistance of their beneficence, of their protection, their favour, collaboration and their sympathy. First of all to H. S. H. the Regent of the Kingdom of Hungary and his illustrious Consort and with him to the members of the Royal Government; to the most eminent members of the Sacred College who have deigned to honour and enhance with the splendour of their purple the solemnity of these days and first of all to H. Em. the Cardinal Primate who, united with his brethren of the Episcopate, and seconded by the zeal of his clergy, has prepared, at the price of an indefatigable apostolic labour, the souls of the Catholics of Hungary for these days of grace; to H. E. Mgr. the Apostolic Nuncio; to T. G. the Bishops of various rituals who, from all the parts of the world, have come for this visit «ad limina Eucharistica». But among them special homage is due by right to the venerable President of the International Committee Mgr. Heylen, Bishop of Namur, whose Eucharistic Apostolate finds here a harvest ready for the sickle, due recompense for his zeal and his efforts.

— And while my glance embraces this innumerable throng of the faithful come from all the points of the compass to live together in holy and brotherly harmony these hours which remind us

by their joys, of the ineffable hours of Thabor, my greetings, together with my blessings, spread forth far beyond this Heroes Square to all the lands and all the peoples to-day so worthily represented here on the banks of the Danube by the members of this imposing assembly. In conformity with the intention of the Sovereign Pontiff the August Master who sends me here, I lift for everybody to heaven this ardent prayer: that from this Altar and from the Sacrifice which is accomplished thereon, that from the Heart of Jesus should flow, together with the Divine Blood, the waters of grace of which all the peoples who thirst for peace and truth in the middle of their laborious and often tragic struggles, may draw in the joy of the fountains of the Saviour those supernatural energies without which all human efforts remain sterile.

— When looking at the world today, one should ask oneself if the splendour of these festivities is quite as it should be, if they suit these present hours. Only purely superficial people could however doubt, those who beyond the splendour of the public manifestations, do not suspect the deep meaning of these days, nor can understand their essential aim. For their sublime and providential mission is to awake in the hearts of those who participate therein the spirit which creates the heroes to save the world of today and the human race, to defend the Church and Christian civilization against the leaders of religious negation and of social revolution by opposing them, as did Hungary of the XVIIth century «acies ordinata», a united front resolved that no force should break it, and no ruse outflank it.

— Face to face with us is drawn up the lugubrious array of the militant godless, shaking the clenched fist of the Antichrist against everything that we hold most sacred. Face to face with us spreads the army of those who would like to make all the peoples of the earth and each individual human being believe that they can only find prosperity by receding from the Gospel of Christ and that the happiness and greatness of society, as of individuals can but grow dim in the shadow of the Cross. And face to face with us is the amorphous mass of those who, though not the enemies of God, yet help those who are against Him. And also we see the bloody Stations that the Church has to make now on the Via Dolorosa.

And seeing this drama, our Faith calls arrestingly to all combattants. And nowhere can this call sound more effectively than at this meeting

in honour of the incarnated Word. He who has bowed before this Mystery, can truly say that he has passed all the stages of Christian Faith. The Mystery of the Faith has won, its enemies are overthrown, their great ambitions turned to dust and ashes. It is the Eucharistic Jesus who is the victor, and with Him will conquer all those who do not allow themselves to be shaken in these troubled times by the godless and the unfaithful. Without any bitterness, nor hate for those who want to harm us, we join to our Credo the brotherly prayer that Christ enlighten the hearts of all the erring.

— If our faith has a mystery, which obliges all Christians even to die for it, it is the Holy Eucharist. On the day of the Last Supper a new Law, a new Spirit, a new Ideal, rose over the world. All the flowers of Virtue, of Holy Justice, of Virginal Purity, of Courageous Faith, of Heroic Martyrdom have blossomed under the warm sun of the Love which in this Sacrament of Charity reaches the apogee of its creative power and sanctifying virtue. But wherever sin or indifference had wormed their way among the sons of the Church, these bands of Love were broken.

— The Cardinal Legate then spoke of the glorious Saints Hungary had given to the Church, of St. Stephen, first King of Hungary, of his son, Saint Emerich pupil of St. Gerard, of the Blessed Margaret of the House of Arpad, smiling companion and sister of holy poverty, of St. Elizabeth glory equally of Hungary and Germany, from her early years devoted to the Spirit of the Eucharist, who was able through its glory to attain the height of sanctity and is now the «dear Saint» venerated by both countries, over which she seems to lean as a messenger of hope and peace. With what joy he supported the pious hope of the Diocese of Szekesfehérvár to achieve the sanctification of that servant of the Eucharistic God, Mary Margaret Bogner.

— The magnificent homage which the Catholic world is now paying the God of the Eucharist has, apart from its character of a public profession of our faith, the high mission to confirm in the heart of all those who pretend to be true disciples of Jesus Christ, the consciousness of the harmony which must exist between the Eucharistic Credo and the life they lead. May the almighty Grace of God cause to grow and ripen as a most precious fruit of this World Eucharistic Congress such a decision in all the faithful here met on the hospitable soil of Hungary at the foot of the Throne of the King of the Eucharist.

— A slow but long-continued work of disintegration has insensibly separated intellectual and moral life from the faith in God and in Christ, unshakable rock on which it was originally founded. Drunk with the pride of a purely extraneous progress, the intellectuals of the day have detached education from the foundation that God has given it, and we contemplate with horror the term of this evolution, the fruit of this progress and this education: instead of the proud humanity, conscious and free which has been promised us, we see nothing but people filled with hate and detestation of each other. Can we be surprised to see in such a world suspicion rule between class and class, between man and man, between nation and nation, between people and people, suspicion that has arrived at such a degree that its brutal force threatens every moment to cause a catastrophe? Is not this race in armaments an object of pitiless horror and aversion for every thinking human being, this race which under the nightmare of this universal suspicion has become the predominant occupation of mankind in the XX century, equipped for new conflicts of which the destructive fury would surpass in savagery everything which the past has known. In face of the violent upheaval which the pioneers of atheistic communism are trying to spread through the world, it is the right, it is the duty, of the threatened nations to oppose it for their own sake, and not to allow the destroyers of Christian society to carry into other nations their incendiary torches of revolution and class war. On the other hand no illusion could be more pitiful, nor in the long run more dangerous, than to try in this reaction to do without the spiritual strength which the faith in God and Christ gives the individual and society. Nothing can be more deplorable than, just at the moment when this monster is trying to spread its tentacles over Europe and the rest of the world, to weaken the forces of resistance of the Christian front by forcibly taking away from the Church its mission of educating the young in that spirit of heroic fidelity to Christ which alone can give the victory over such a determined enemy.

— For years now the Head of the Church has not ceased to raise his august voice to denounce in most moving terms the imminent danger, dictated by his paternal love and his solicitude of Universal Pastor. Millions and millions have hearkened to these words of warning, but in how many more cases has it fallen on deaf ears! But

what troubles our Holy Father, Pope Pius XI, now gloriously reigning, and what mostly afflicts his heart of our Common Father, is to have experienced on several painful occasions that his words dictated exclusively by love and solicitude have been received like the warnings and exhortations of the prophets of God in the days of yore, so that he has exclaimed in the words of Saint Augustine: «Domine scis quia dixi, scis quia non tacui, scis quo animo dixi, scis quia flecevi tibi, cum dicerem et non audirer».

— We cannot praise too highly the superhuman efforts of those statesmen who, trying to reduce through education or compulsion the bad instincts tending to destroy social peace, put in practice different means according to the temperament of the various peoples and the character of their institutions which seem most apt to bring to an end the open or latent war in which humanity is being used up. It is only just to render homage to their goodwill, to the straightness and nobility of their intentions, to the energy with which they pursue their hard task. Nevertheless it is the conviction of every observer who looks a little closely into things that neither the mightiest organization, nor the strictest education imposed by the temporal authorities will ever alone attain the necessary deep reform of feelings. Yet, without this reform of feelings the most perfect institutions of social peace will never be anything but a machine without a soul, and therefore devoid of life and fruitfulness.

— The Divine Redeemer Who at the Last Supper propounded the new precept of brotherly love, presides at this moment at the solemn opening of our Congress as King and Centre of all hearts. His love animates this immense meeting, His Words outline the programme of our Congress.

— Outside, in the East and in the West, the cannon thunder, the graves are being ever filled with new victims of the war; indelible sufferings mark with tears and blood the way by which the spirit of discord and violence has passed. But we, conscious of our weakness, strong in the help of Him who has chosen the weak for His ministers and His collaborators, so as to confute the presumption of the strong, place this universal Corpus Christi under the sacred symbol of the Eucharistic Vinculum Caritatis, and, from the bottom of our hearts address this ardent prayer to the Divine Redeemer ever present in the Most Blessed Sacrament of the Altar: Give Thy strength to those who inhabit Thy house

and who eat at Thy table, so that, strong and valiant, they may pursue in a world of discord and hate their career of devotion and fraternal charity; and that by the defeat of those demons who endeavour to separate those whom God hath joined. Thy Kingdom come, the Kingdom of Truth and of Light, the Kingdom of Grace and of Sanctity, the Kingdom of Justice, of Love, and of Peace!»

It is a moving and thrilling experience to observe the changing expressions of such a vast crowd. From speech to speech the silence over the great throngs grew ever deeper. One could feel exactly how the people were becoming more and more absorbed in the wonder of the occasion. The speeches were always warmly applauded, but as soon as the applause were over quiet and concentration again appeared on the faces of the people.

Naturally the emotion was greatest during the speech of the Cardinal Legate. One thing became very soon evident, and that was that Cardinal Pacelli had completely won the hearts of the Hungarian public. When the sun began to set beyond the Andrassy Street, deep shadows slowly fell on the lieu of the festivities. All the more brilliant was therefore the Main Altar, lit by the last rays of the setting sun and illuminating the figure of the speaker, sharply outlined against the violet of the gathering dusk, and flanked by the golden figures of the Archangels. The dying sunbeams were like a flood of fire that burned into the hearts of the public the words of the Cardinal Legate. The thousands of white head-dresses of the nuns gathered in front of the Main Altar swayed in the breeze like so many white doves bringing the Glory of God nearer to the heart of man.

EVENING RECEPTION AT THE ROYAL PALACE

At ten o'clock in the evening the Regent on Hungary and Mme Horthy gave a reception in honour of the Cardinal Legate at the Royal Palace. During this reception Admiral Horthy in a few well chosen words said how grateful Hungary was for the grace and support which the

Popes had always shown her through the centuries. He was also happy in saying that the Church had always been a firm supporter of the State, and never its rival. These words, from the lips of a non — Catholic Head of State made an especially deep impression.

FIRST DAY OF THE INTERNATIONAL EUCHARISTIC CONGRESS

Ascension Day. 26th May.

Children's Mass and Communion.

The day began with Holy Mass celebrated in all the churches of Budapest. Especially brilliant was the Golden Mass celebrated by Canon Mastrangelli in the Budapest Garrison Church, at which Mme de Horthy was also present, as well as the Solemn Mass celebrated by Cardinal Hlond in the Polish Church of Kőbánya.

The main event in the forenoon of the first day of the Congress was the General Communion and Holy Mass for children on Heroes Square. From the early hours of the morning the long lines of whiteclad girls, and boys in uniform under the leadership of nuns, monks and teachers slowly wended their way towards the scene of the ceremony. In this Mass not only the children of the capital and its environs participated, but groups from every distant corner of the land had gathered to worship the Eucharist, and these groups of picturesquely clad children in their sumptuous national dress were as bunches of vivid flowers in the field of virginal white. Hundreds of thousands of the pilgrims in Budapest also came to partake of the Blessed Sacrament, so that there

was not enough place for an apple to fall on the vast square when the procession of the clergy appeared, headed by a hundred ministrants. Three cardinals, Serédi Prince Primate of Hungary, Gerlier Archbishop of Lyons, and Verdier Archbishop of Paris who was to celebrate Mass, also took part in the procession. Then suddenly the air was filled with the sound of beating wings and a thousand pure white doves rose into the air, carrying far and wide the sacred message of the Congress.

A special procession of 300 priests then slowly appeared carrying the five white pastiphoria with 60 chalices in each containing the Host which they were to distribute during Communion to the waiting throngs. When according to the order of the service Holy Communion had to be distributed 300 priests accompanied by 600 ministrants distributed the Blessed Sacrament during a whole hour to the 150,000 communicants, for with the children a first group of Hungarian pilgrims 70,000 strong also partook of Holy Communion, as they were returning to their homes on Friday.

After the service all the children who had communicated were the guests of the city of Budapest to breakfast.

EUCHARISTIC MEETING OF THE PRIESTHOOD

In the morning there was likewise a Eucharistic Meeting of the priesthood in St. Stephen's Cathedral which was opened by a Latin speech of Cardinal Pacelli, after whom P. Raoul Plus S. J. (Lille) C. Kelemen, Abbot of Pannonhalma and

Rt. Rev. T. Heylen, Bishop of Namur spoke. During this meeting in all the numberless churches and chapels of the beautiful city of Budapest the faithful had gathered to pray for the blessing of Almighty God on the work of their pastors.

FIRST INTERNATIONAL MEETING IN CONGRESS HALL

The programme of the Congress was continued by the First International Meeting being held in Congress Hall. On the beautifully decorated platform was to be seen a copy of the Cross of Mamertini which the pilgrims from Rome had brought as a present to Budapest.

A few minutes after 4 o'clock a flourish of

trumpets announced the opening of the meeting, and then all present sang the Papal Anthem. The Chairman, Bishop Heylen, then declared the meeting open. In his latin speech Bishop Heylen thanked the Organisers of the Congress for their excellent work and expressed the hope that today's meeting would advance the spiritual

elevation of mankind. Father Bangha then requested the speakers who were on the list to read their papers.

The first speaker was Prof. Dr. Tihamer Tóth, Rector of the Theological College of Budapest, who read a paper entitled «The Eucharist as the Bond of Love with God». His words, read with the true fire of inner conviction, made a deep impression on the audience. «When the call to prayer to the Lamb of God comes, then fall the frontiers between nations, then disappear the distinctions between races and tongues, then all distance ceases to exist. Then the Eucharist is an unbroken bond of love, which unites the whole of mankind in their adoration of the Holy Trinity.» The Eucharist also binds men to one another. It is the wish of Christ that we should be one in love and that is why all of us, who partake of the Bread of Christ, are as one and cannot hate each other.

After the thunderous applause which greeted the words of the Rev. Dr. Tóth, Count Della Torre, Editor-in-Chief of the *Observatore Romano* spoke in the name of the Vatican City.

The speech of Count Della Torre, made with true eloquence, and inner conviction, was listened to in wrapt silence by the vast audience. In his speech he said: «The Seven leaders who brought the Hungarian people into their new home can now see their dreams realized here, the dreams of work, of victory, of glory. This is a glorious day when we welcome amongst us the Legate of the Holy Father, who has come to reverence the Holy Crown, which another Pope sent, so many centuries ago, to the First King of Hungary.»

The orator then spoke of the thousand-year war that Hungary has carried on against the enemies of Christianity. When we ask ourselves what is left of the great events of history, of the great men, of all the pomp and glory of yore? We must answer, that through plagues, wars, disasters and revolutions the Holy Crown, Rome and the Pope, whose Legate is with us, only these are left.

The mission of Hungary can be recognized from the past for the future: Hungary must continue to be the champion of Christian civilization and peace. We are living in a period when the attacks of the Godless are directed against Christianity and all it stands for. Hungary will continue to be its bulwark. The Hungarians, ever faithful to Rome, now grouped about the Roman

Legate, pray to Heaven for assistance. The Apostolic King is no longer among them to lead them to victory, but instead of him the whole nation, which has always so gloriously wielded the sword, now grasps the Cross, and in defence of Christian truth which is alone able to bring peace to the world, starts in the forefront of Roman power and teaching, to lead the peoples of the world towards yet a new triumph and victory of Christ.

After the end of the speech the applause went on for long minutes. When the cheers at last died down the representatives of the various nations gathered to the Congress, made short speeches to lay the homage of their country at the foot of the Most Blessed Sacrament of the Altar. On Thursday 16 of the 40 speakers announced for the whole of the Congress, spoke, and that in the order of the Hungarian alphabet. The other speakers would have their turn on Friday and Saturday, at the two following meetings of the Congress. The speakers on Thursday were: In the name of Albania, Rev. A. Harapi; of England, Major Charles Vaughan, Chamberlain to the Pope; of the Argentine, Bishop Chimento; of Australia, Rev. Father J. Gatsemayer; of Belgium Count H. d'Avignon and Minister of Communication H. Marck; of Bolivia, Bishop Th. Aspe; of Brazil, Consul Mario Moreira da Silva; of Bulgaria, J. Chaplikoff; of Columbia, Ramon Gomez; of Czechoslovakia, Bishop Paul Jantusch adm. ap. of Tyrnau; of Chile, Dario Ursua K. H. T.; of Denmark and Dancig, Mgr. Wienke; and in the name of Egypt, Bishop N. Nabaa.

Many of the audience wondered during the meeting, how it was possible that none of the speakers exceeded the four minute limit set them for their speeches, for it is well known that brevity is the most difficult thing to attain in a speech. The Preparatory Committee, however, had devoted much thought to the matter, and had at last evolved a system by which this aim was fully achieved. First of all the speakers had sent their speeches in months beforehand, and all had been warned to keep their speeches well within the time limit. Secondly, two powerful electric lights had been placed on the speakers' desk in Congress Hall in such a way that, though invisible to the public, they would yet shine in the speakers eyes. These lamps were controlled from the Presidential table, and, after three minutes had passed, were alternately switched on and off. This in all cases proved quite sufficient, but had

any of the speakers exceeded their time limit, there was a system of closing bells which could have been applied in case of necessity. It may have been unpleasant for some of the orators to be thus reminded of the need for brevity, but as one of the foreign bishops remarked, it is much

better for one man to be temporarily upset, than for 20.000 men to be angered because of him.

The imposing and reverent meeting was closed by the communal singing of the Congress Anthem.

DANUBE PROCESSION OF THE MOST BLESSED SACRAMENT OF THE ALTAR

The exhausting programme of the day had been a heavy tax on the strength of all the participants of the Congress, but thanks to the exemplary order and the excellent traffic regulations, everybody was able to reach his lodgings in a very short time, there to have a quick meal, and get ready for the great event of the evening: The Boat Procession with the Most Blessed Sacrament of the Altar on the Danube.

The Procession from the Cathedral to the Danube.

Already in the early hours of the afternoon people began to gather in the neighbourhood of St. Stephen's Cathedral and all along the streets leading to the Danube, along which the Papal Legate and the Most Blessed Sacrament of the Altar where to proceed to the river. According to the programme the vehicular traffic in the district was only to be suspended at 6 o'clock, but the crowds were so great that the police were obliged to impose the restrictions already at 5 p. m.

At 7 p. m. a cordon of police closed all the approaches to the Cathedral and St. Stephen's Square, on which the reverent crowds had gathered. Banners and flags decorated the houses, while lighted candles were set in all the windows. The scene, as viewed from the top of the Cathedral steps, was an unforgettable one. At the base of the colonnade a long line of clergy, in their choir vestments, preceded by the ministrants in their red collars, were already gathered. The right part of the square was occupied by the feminine monastic orders. Behind the clerical orders vast throngs of the faithful had gathered, with lamps and candles in their hands, to attend the ceremony. On both sides of the steps leading up to the Central Altar of the Cathedral, the Life Guardsmen, in their long white cloaks, were drawn up, with the lights reflected from the gilded tops of their halberds.

Behind the Life Guardsmen two companies of Infantry were drawn up, with oak-leaves in their steel helmets. In front of the steps had gathered the Cardinals and Bishops, the Prelates and Priests in their purple and scarlet silks. Deeply impressive was the silence and patience with which all the people awaited the beginning of the ceremony.

As the darkness grew deeper and the lights of the candles more brilliant, the Cathedral bells began to toll. At the same moment the bugles of the Infantry rang out, the band began to play, and a powerful black automobile swept up to the steps of the Cathedral, from which Cardinal Pacelli and Bishop Meszlényi descended. The band played the Papal Anthem and the crowds, which had been silent up to the present, now loudly cheered the Cardinal Legate.

While the ceremony was taking place in the Cathedral, the procession slowly began to form. Punctually at 8 p. m. Cardinal Pacelli appeared in his gold-embroidered pluviale, and with the velleum on the shoulders, holding the Most Blessed Sacrament of the Altar in his hands, took his place in the procession, which then slowly set off along the Zrinyi street.

The procession was opened by a detachment of mounted police followed by the guard of honour with its band. They were followed by the Processional Cross, the regular and secular clergy, a large number of Church dignitaries, and then the Bishops and Archbishops. Then came the Schola Cantorum Sabariensis followed by the «clerus paratus» in their full vestments with the twelve bishops of Hungary. Every member of the procession held a candle in his hand. In the middle of the procession Cardinal Pacelli, the Papal Legate walked with majestic steps, carrying the Most Blessed Sacrament of the Altar, under the shadow of a rich baldachin, flanked on the right by the Senate of the University of Budapest led by the Rector Magnificus Dr. Kenéz, and on the left by the City Council of Budapest headed by

Mayor Szendy. Immediately after the Cardinal Legate came the other Cardinals, headed by Cardinal Ascalesi the aged Archbishop of Naples. Each Cardinal was followed by two Prelates, a lay Chamberlain and a member of the Hungarian Nobility, while his twenty-foot-long train was carried by his Court chaplains. As host and Diocesan Bishop, Cardinal Seredi came last. He was immediately followed by Titular Bishop Angelo Rotta, the Papal Nuncio in Budapest. Then came the lay members of the Central Preparatory Committee of the Congress, followed by a detachment of police which closed the procession.

The procession passed along Zrinyi street to music from the Cathedral Organ relayed through loudspeakers erected all along the way, and reached the point of embarkation at 8:30 where the wonderfully illuminated steamer «St. Stephen» was ready to take on board the Most Blessed Sacrament of the Altar in the gold and crystal Tabernaculum which had been prepared for it in the prow of the vessel. In the meantime the nuns, clergy, the other members of the procession as well as many dignitaries of the State and foreigners, accompanied by members of the press, had taken place on the various ships reserved for their use. Shortly after 8:30 p. m. the ships raised anchor for the Danube procession.

The Great River Procession.

Until the procession had arrived and taken its places in the ships, the waiting crowds had been singing religious hymns. Through the loudspeakers, clergymen of various nations held short speeches, in their own languages, explaining the importance of the event. The procession drew near, and the embarkation went off smoothly and without any untoward incident to mar the proceedings. The procession itself was a wonderful pageant, the black and white of the lower clergy, followed by the purple of the Bishops and Archbishops and the gold of the Cardinal Legate and his suite, presenting a sight begging description. In the meantime the vessels which were to carry the procession had all been illuminated. The «St. Stephen» which was to carry the Most Blessed Sacrament of the Altar swam in a veritable sea of light. Soon the peals of the bells announcing the arrival of the Sacrament rang out, and all the vast throng sank to its knees.

At last the gangways are withdrawn. A blue rocket soars skywards to indicate the beginning

of the procession. Slowly the first two ships gather way. Bugle calls sound. Majestically, the «St. Stephen» draws away from the landing stage. The Monstrance shines golden in the very bows of the ship. The procession is accompanied by three small motor vessels, the central one of which carries an illuminated cross, the other two, candelabra with burning torches. To the three ships already moving, three more join themselves, and the procession is finished up by another small motor vessel carrying again a Cross. On the pillars of the Chain and the Elizabeth bridges the badge of the Congress, the Chalice with the Host, and Christ's monogram are picked out in Neon lights. The ships slowly draw away into the darkness beyond the Chain bridge. Until their return the sermons in various languages, the hymns and addresses follow one another uninterruptedly, and are carried all over both banks of the Danube by the loudspeakers. In the meantime the ships proceed up the Danube, passing in front of the illuminated buildings and the Houses of Parliament, up to the North end of the St. Margaret Island, which they double and then float down the Danube with the current as far as the Nicholas Horthy bridge. There they turn and again steam up current as far as their point of departure. From the top of the St. Gellert Hill, the beams of powerful searchlights follow the ships in their course. When the «St. Stephen» reaches the height of the landing stage a cannon is fired to announce that the Benediction is about to be given. The vast crowds intone the «Tantum Ergo» the prayer preceding the Benediction. All sound dies down. The whole of the City and the Danube seem to be one mighty temple. The people sink to their knees. The military present arms. The apotheosis of the Congress is reached. The Cardinal Legate raises the Monstrance on high, and blesses with it all the four corners of the world. At that solemn moment all the whistles of the ships sound in unison.

The ships return the landing stage. The procession reforms and in the same order as before returns to the Cathedral. All eyes then turn to the Citadel on St. Gellert's hill.

Fireworks and end of Danube Procession.

As soon as the ringing of the Cathedral bells had announced the return of the Most Blessed Sacrament of the Altar, suddenly, in a flame of glorious light the Papal Cross appeared illumi-



nated rising high above the Citadel on St. Gellert's hill. At 11.30 the whole hill grew dark and from above the Citadel a wonderful display of fireworks was given, such as had never been seen before in Budapest. For more than a quarter of an hour the vast throngs of people gathered on both banks of the Danube admired the wonderful sight which, at the same time, indicated the end of the days festivities. More than one million people had watched the boat procession.

All the foreigners who assisted at this wonderful midnight-festival were unanimous in stating that nowhere else in the world could such a wonderful sight have been presented as was afforded by the whole of the arrangements. Budapest is the only city in Europe which is traversed by such a mighty river as the Danube, flanked by the

beautiful palaces and buildings on both its banks, and with the verdant St. Margaret's island lying on its bosom. Religious processions have often been arranged on the sea, but nowhere has the same impression ever been attained, as the sea is much too vast, and the ships are always lost in its immensity.

Slowly the great crowd broke up and thanks to the excellent organisation of the police there was no crowding anywhere, except in a few cases at the bridge-heads. The work of the police was greatly facilitated by the loudspeakers, through which instructions were issued to the crowd. In an hour and a half even the last of the spectators had been enabled to reach his lodgings. During the whole of the celebrations the order was everywhere exemplary.

THE SECOND DAY OF THE EUCHARISTIC CONGRESS

Friday. 27th May.

As on the preceding day Mass was celebrated in all the 92 churches and chapels of Budapest by the clergy gathered here from all the four corners of the world.

The Congregation of the various nations attended Mass at 7. a. m. in the churches design-

nated for their use. More than 40 nations were represented in the delegation of the Esperantists, but as many of them spoke different languages 41 churches had been designated for their special use, as well as an appropriate number of halls for their meetings.

SOLEMN MASS FOR THE SOLDIERS AND EX-COMBATTANTS

The main religious ceremony of the second day was the solemn Mass celebrated on Heroes Square for the Hungarians Army and the ex-combattants of the great war. From the early morning members of the army, in uniform or civilian clothes, began to fill the Square and the stands. In front of the Main Altar, between the Millenary Monument and the Gallery of Kings, the Upper Officers of the Army, the Knights of the various Orders and the delegations from the associations of combattants were drawn up. On the stand in front of the Museum of Fine Arts the General Staff headed by Archduke Joseph, as representative of the Head of the State, had taken their seats. Among those present were Archduke Joseph Francis, Minister of Defence Ernest Rácz, Fieldmarshal-lieutenant Sónyi, and other high military dignitaries. A brilliant sight was presented by the officers of the Staff on the right of the stand. The multicoloured dresses of the officers families added variety to the picture. The stands in front of the Arts Gallery was occupied by the subaltern officers. In front of the Main Altar stood the massed army bands which were to accompany the singing. About 50.000 men were gathered in the square. Soon began the procession of the Clergy with the same pomp as on Thursday. The end of the procession was brought up by Cardinal Peter Gerlier, Archbishop of Lyons, former officer of the French Army, who

was to celebrate Mass. The procession crossed the bridge, then passed in front of the Main Stand and so wended its way to the Altar. Cardinal Gerlier now intoned Mass. As this was a camp Mass the important moments of the celebration were signalled by bugle calls and the wireless announcer always informed the public of the hymns which were being sung, and what prayers were being said. The sermon was preached by Army-Bishop Dr. Steven Hász. He said that nations to-day in their struggle for existence should seek for strength in the Body of the Lord as had Saint Steven and St. Ladislaus always appealed to Him for help in the battles they fought for the Faith.

As soon as Mass began the first of the faithful also began to partake of Holy Communion. Before the beginning of the celebration, several hundred priests had taken up their positions in various parts of the square to take the Confessions of the communicants. Among those who first took Holy Communion were the Archdukes Joseph and Joseph Francis, Minister for the Defence Rácz and Fieldmarshal-lieutenant Sónyi. Each of the priests distributing Holy Communion was accompanied by two ministrants. On the faces of the soldiers could we seen holy devotion and manly peace, and through the bond of strict military discipline the light of faith shone upon the serried ranks of the Army.

INTERNATIONAL SECTION MEETINGS

The meetings of the various sections began at 11 o'clock in the premises appointed for the purpose.

International Mission Conference.

In the hall of the Central Catholic Circle an International Mission Conference took place. Among the audience there were representatives of missionary Bishops and nuns, as well as many Indians, Syrians and Chinese. The conference was presided by Cardinal Hinsley, Archbishop of Westminster, who in his English speech pointed out the great importance of missionary work all over the world. A great work awaits the missions, said he, for not only must the pagans be converted, but many erring sheep must be brought back to the fold. Cardinal Hinsley went on to say that once when he was in Africa in the execution of his duty, somebody asked him why the Catholics, though they spent much less money on their missions than did the other Christian creeds, yet had many more converts. To this I replied that though the others had much money, they lacked the Most Blessed Sacrament of the Altar. The speech was

here interrupted by thunderous applause. After the President's speech, speeches were also made by Director Lars Eskeland from Oslo in German, by Peter Ricaldone, General of the Salesian Order in Italian, and Father Adrien Le Tellier S. J. missionary in India in French; all on subjects connected with the Eucharist.

Meeting of the Hungarian Youth in Congress Hall.

At 11 a. m. a general meeting of the Hungarian Youth was held in Congress Hall. On the platform the Archduke Joseph Francis took his seat next to Archbishop Szmrecsányi, with whom he was Co-President. On both sides of the platform the organisations of young workmen and of the middle schools were drawn up with their banners. Other Hungarian section meetings dealt with the subjects of: «The Eucharist and the family», «The Eucharist and the Catholic Action», — at this last meeting one of the speakers was M. Géza Bornemissza, Hungarian Minister of Industry. Meetings were also held by the various international sections.

SECOND GENERAL MEETING IN CONGRESS HALL

The second general meeting which was held in Congress Hall, was attended with great interest. A few minutes before 4 p. m. a flourish of trumpets announced the arrival of the Cardinal Legate. To the accompaniment of loud applause Cardinal Pacelli took his seat, after which the Papal Anthem was sung.

Speech by Prime-Minister M. de Imrédy.

After the Papal Anthem had been sung M. de Imrédy, Prime Minister of Hungary rose to speak. After welcoming the Cardinal Legate and the assembled dignitaries, he went on to say:

— «We are now celebrating a whole series of festivals, all with one central point, the Eucharist, from which shines Christian love bringing light and warmth to the heart of each of us. During the ceremonies of the «Vinculum caritatis» and «Mysterium fidei», we to-day speak of the family, built on the basis of the greatest community of affection

which exists, and which itself is a mystery: *mysterium caritatis*.

— Thus the two mysteries are parallel, and the question is to know what relation subsists between the greatest memory of the Redemption, its projection into eternity: the Bread living with us, and the only remnant of the wreck of man in Paradise: the family, which tossed among the waves of the starless night of history preceding the Redemption, saved the glowing coals of love to bring them to safety into the shelter of the Haven of the New Testament, so that the Redeemer might make it burn again. What thick crust formed on the heart of men owing to original sin, what an immeasurable emptiness must have been the world of feeling in man! The rich instrument created in the form of God which man possessed in the form of his heart became corrupted, the cords broken, yet one or two have resisted: Eros, which sometimes even rose on the height of celestial love, and affection, tenderness, the kind sollicitude of parentage, sentiments born in the sufferings of maternity.



— But if up to now the family has managed to subsist, and face the tempests of a heartless world, why does it need to be strengthened by the bonds of Divine Love? Is he not right who claims that the family belongs to the order of nature and that nature being stronger than everything else, it will subsist even without being consolidated by bonds which it does not originate? Is he not right who, refusing to unite these two mysteries, thinks it is better to search for other grounds to which to apply these bonds of love in practice, and that it is wrong to try to justify the effects of these bonds there where love, obedient to the laws of nature, is in any case an active and living reality.

— No, ladies and gentlemen, this doubting voice is not the voice of Christian wisdom. Those who have eyes to see and ears to hear cannot but recognise how the idea of the family has degenerated in the course of history and not least on those pages of history which we are ourselves turning and for which we are responsible. If we throw a glance back at the past, we see that the ideal of the tribe, based on the bonds of blood, therefore on the family, were the practical realisation of the idea of defence and the division of labour — therefore utilitarian ideas — but not bonds of love. The perversities of sexual morality, the series of parricides and infanticides, the obscuration of the Divine Idea of the child, all these show that the *mysterium caritatis* existed in the pagan conception of the family at the utmost in an embryonic state, as coals under the ashes of the curse. That which is today so natural in the warmth of family relations, which makes of the dwelling a home, is nothing else but the rest of those treasures of grace acquired during long centuries of Christianity, is a movement of acquired energy as when a train, with the steam cut off still rolls on, but a moment comes when the energy is exhausted and the train stops.

— Is it not the same picture which is presented by the crisis in family life? It would be a commonplace to deplore the falling apart of the family and yet we cannot pass in silence the events of the last decades when the morals of family life and the bonds uniting it were relaxed. What have we seen then? From time to time in society there forms a trend of thought which considers too heavy the bonds of the family as they exist, and then one sees the legislator bend to public opinion and relax the law. But as soon as he has finished this work, these lightened bonds are themselves too heavy and the process of disintegration goes

on anew. It is thus that the race between ideal and norm continue on the slope, finally to abutt at the matrimonial system peculiar to the communists, which system was repugnant even to the most hardened anarchists, notwithstanding their love of chaos.

— And what is the reason of all this? Because it is not at the vineyard of the Lord that one goes to fill the cask of wine of family life, because the engine of the train of family life is not stoked with celestial fuel, because through comfort, lack of understanding, human pride, internal apathy of modern man we recede ever further from God, the source of love. Family, marriage, mystery of love, where will you draw strength in your weakness, support in your hesitation, help in your disorientation, consolation in your shipwrecks, where will you take the banner, the inspiration for your struggles — for as everything that is life, you too are struggle — where to draw all those if not in the mystical bonds of love, in the *vinculum caritatis*?

— And now let us return to the question: the bread of charity which started from the Last Supper on the conquest of all mankind, must it look for and find support and assistance in the family?

— The ideal of God demands that the Bread, the bond of love, live and act among us, and this ideal of God must be affirmed in the world which He created. In looking through this world of which the laws are equally the thoughts of God, we see that all evolution of a higher order shows signs of organic existence in the physical world as well as in the spiritual world. Love is no exception. Love comes from God, it is a gift of God but it is in this world and of this world, and follows its laws, and it is only through obeying these laws that it can permeate society. Love must also develop in an organic manner, that is to say, that love must first exercise its action on the fundamentals and cells. Society in which love in the family does not exist, cannot be of the world of love. It was a mad idea which not so long ago tried to create an epoch of philanthropy and humanism as a terrestrial Paradise, but which denied the two poles of this love, the terrestrial and celestial pole. That is to say, the sacrifice of Jesus and the only community in nature capable of maintaining the principles of love: the family. We are now still paying for this unhealthy conception, this absurd experiment. They wanted to erect a palace to Love, but they built on sand and the whole structure crashed.

— And today we are faced with the great task of rebuilding the hearth of love. For this work of construction we must reconcile the divine thought manifest in the creation and the divine idea which is the sacrifice of the Cross and the Last Supper. The love of which St. Paul has sung his magnificent hymn and which became the leaven of the world through a handful of men, the love under the sign of which we want to be born again must not be considered only as a sentiment, love is also an ideal; it is not only the devotion of one soul to another, but also a programme, a task which must be undertaken by practical means, and of which the execution, so as to build it into an impregnable fortress, is a historical task worthy of the Creator of man.

— Love is an emanation of the soul, a mystical wave which a secret sender emits from the bottom of one soul and which a receiver working in the very depths of another captures, to transform it into melody. There are receiving stations which are weak and they capture only those waves which are emitted close to it, there are others which can only receive waves on a very limited scale, and there are others which can receive no waves at all unless they are attuned to the same wavelength. And we who have to face things must confess that these weak stations are in the vast majority, the receivers are spoilt or of primitive construction and the lead of letters and bullets have caused too much damage in the mechanism of human souls. In the great workshops of history nowadays ever fewer long-distance stations are being made capable of working on powerful waves and on a great scale, and these rare stations can sometimes be heard exchanging their complaints in the stillness of the nights, yet alas, they are now able to send out no other call but the awesome S. O. S.

— It is not yet necessary to despair, yet one can wait no longer. Time presses, today rather than tomorrow we must set about carrying out the task of love. An end must be put to the troubles of Babel which even now make understanding so difficult. The first task is to prevent those who today understand each other from tomorrow tearing at each others throats like wolves. The family, fruit of mystery of charity, must be strengthened anew by the *vinculum caritatis*, it must be permeated with a spirit of sacrifice born of the Eucharist. The ramparts which the land of love possesses in the form of the institution of the family must be so developed as to

make it into an impregnable stronghold. An invincible fort, for we are living in apocalyptic days, when the armies of destruction sown by sexual licence are still far from being beaten and it is yet possible that love may have to intrench itself in the last stronghold of the family. But the institution of the family must also be developed so that the constructive work which the commandments of love are trying to accomplish among the members of the family in its wider sense, between the members of the race — the tribe united by the bonds of blood — and between the members of the nation, this family formed by history, should be healthy. Struggle! this is a cry heard from many sides today, and numerous are those who are frightened thereby — for in this or that case they have seen this cry stir the germs of hate. But we must not forget that the call to battle is often but a catchword denying lazy stagnation, it is only an outer symbol studied with forms and an element of negation, through which, however, he who wants to, can see the positive element, the powerful constructive work manifest in the form of social welfare, work interwoven with considerations of military and utilitarian policy, yet where the imprint of the active and zealous love of Martha can also be seen. And we who cannot but applaud all work of love, we hope, and we wish, and we pray that the heroes of this work should never forget Who has assigned them this task of love, and they should never lose sight of the fact that the health of any great organism is founded on the health of small organs... That a healthy nation can only be built on the foundation of a physically and morally healthy family.

— The family is a community of blood, and the Eucharist is equally a community of blood. One is the community of nature continuing through the succession of generations the idea of creation, of the meaning of history, — of the idea «let us create man» and is the eternal instrument of the fashioning and realisation of this idea.

— The other is the community of blood between God and man: Christ sheds His Blood into us and thus perpetuates the same idea of the creation of man. Therein lies the deepest bond, therein is the community which unites the *mysterium fidei* and the *mysterium caritatis*.

— Blood, — here this word is not a curse but a benediction. Here this word is not something ghostly and it is not death, but tender devotion and life. Blood is shed here not for murder, but

to give life. The ship of history floats on a stream of blood, and this stream must be fed by blood. It has been given us that this stream gush forth not from the murderous act of Cain, but from the blood-sacrifice of the Divine Lamb where no blood flows.

— Thus we have the right to rejoice in good faith.»

After the loud and prolonged cheers which greeted the speech of the Prime Minister, Cardinal August Hlond, Archbishop of Gnesen=Posen, Prince Primate of Poland, rose to speak. After a short speech in Polish he turned to the audience and said in Hungarian: «When we Poles have come to participate in the festivities of the Eucharistic Congress in your wonderful Capital of Budapest we want, next to the adoration of the Eucharist, to take part with all our heart in your national festival in memory of your first King, Saint Steven. At the same time when St. Steven laid in Esztergom the foundations of Christian Pannonia, far to the North King Boleslaw, great Ruler of Poland was also laying the foundations of present-day Poland, Both mighty sovereigns based the greatness of their lands on the principles of Christianity. We hope that in future too the blessed rays of the Eucharist will shine in glory on the history of Hungary and Poland.»

After each sentence thunderous applause interrupted the speaker.

The next speaker was the Rt. Rev. George Audolent, Bishop of Blois, leader of the French Eucharistic Congresses, who in his speech recalled that France owed one of her first missionaries, the great Apostol of Gaul, Holy Martin of Tours to Pannonia, whence he came to Paris.

— «The love of arms brought him to us, that love of arms which is so characteristic of both our nations. But on French soil the miracle happened which turned him in to the road of apostolism.

Except for the Holy Virgin there is no other Saint who is so revered in France as is St. Martin.

— The other bond which unites France to Hungary is the fact that this year the Catholics of France are celebrating the Millenary anniversary of the birth of the theologian Gerbert, who was later, as Pope Sylvester II, to send the Holy Crown to St. Steven. The third bond is that a French author Montalambert has sung in a most majestic way Saint Elisabeth of Hungary. A race from among whom such a wonderful soul as St. Elisabeth could be born, is worthy of the admiration of the whole world.»

He then thanked Cardinal Serédi for the wonderful hospitality he, and his fellow pilgrims, had been offered in Hungary.

*Speeches by the representatives
of various nations.*

Exactly as on Thursday now followed the three-minute speeches by the representatives of the various nations participating in the Congress. The first speaker was dr. N. Sarre, who spoke in the name of Esthonia and finished his speech with the words: «Receive my Catholic brothers the greetings of our love. God bless Hungary.» The next speakers were in the name of Finland, Hjalmar Aug. Serenius; in that of Greece, Vinc. Marinaro; of the Phillipines, C. Manuel Colayco; of Havana, Mgr. Arteaga, Vicar General of Havana; of Switzerland, Peter Conrad; of Holland, Rev. H. van der Putt; of India, Xaver Shauriah; of Ireland, Mgr. M. Browne, Bishop of Galway; of Japan, Admiral Yamamoto; of Yugoslavia, E. Miloslavich and V. Korošec; of Canada, Prof. Vachon; of China, Mgr. P. Yupin, Bishop of Nanking; of Latvia, Mgr. Camans; and of Syria and Libanon, Mgr. Jos. Daccache, Vicar General of Beyrouth.

NIGHT ADORATION OF THE MOST BLESSED SACRAMENT FOR MEN ON HEROES SQUARE

*The night from Friday to
Saturday.*

As Thursday night had been reserved for the boat procession on the Danube, so Friday night was devoted to meditation and prayers before the Most Blessed Sacrament of the Altar. In the

course of the evening special services were held in many of the churches for the women pilgrims attending the Congress. In most of the churches these services lasted from 9 to 10 but in one them, where it was conducted by the Missionary Father Le Tellier S. J. it lasted until midnight. These services were followed by the midnight devotion

for men on Heroes Square, completed by Midnight Mass and General Communion.

Everybody who participated in this magnificent ceremony, full of the deepest reverence from beginning to end, was unanimous in stating that this was the deepest and most moving religious experience of the whole Congress. As at all the other Congresses, here also numerous conversions took place. For two days already all the confessionals of the City were, as it were, besieged by men. Even on the streets priests were stopped and asked to receive the confessions of those who had been unable to confess in church. This was the case of a young waiter in a restaurant who, because of the rush of guests, had been unable to attend church. He simply knelt down before the priest at the side of the inn table and made his confession. His example was immediately followed by all his colleagues. Many participants related next day that they had simply gone to watch the ceremony as onlookers, but were so seized by emotion and reverence when there, that they became completely converted, and their heart was filled with faith and the blessings of religion. There were cases during this day and night, for 200 confessionals had also been set up on Heroes Square, when men came to Confession and Communion, who had been to neither for 30, 40, and even more years. It also happened that during the night certain Protestants decided to revert to the true faith, and immediately went to confession and communion. It was really a "wonderful night".

Already from 9 p. m. onwards long columns of men began to make their way towards Heroes Square. The workmen had downed tools early on this day, so as to be able to participate in the ceremony. Among the vast throngs congregating on Heroes Square there were not only the men of Budapest but also those from the provinces and from abroad. Twelve special trains brought many hundreds of men in the evening hours to Budapest to participate in this greatest event of their lives. The same trains took them back immediately after the ceremony so that they could go to work in the morning as usual.

The procession of the Clergy set out from behind the Agricultural Museum at 10:30 p. m., led by Dr. Julius Glattfelder, Bishop of Csanád, carrying the Most Blessed Sacrament of the Altar. The Main Altar was swimming in a sea of light. At the very top of the Altar shone the cross of

light, from behind which a powerful searchlight cast its beams in all directions.

More than a 160,000 men were gathered in front of the Altar. When the Most Blessed Sacrament of the Altar appeared, the words of the canticle «Holy, Holy, Holy» burst forth spontaneously from the lips of the throng. In the ensuing silence everybody listened with deep reverence to the words of Father Bangha S. J. who explained the importance of this Midnight devotion. After him Father E. Csávossy S. J. spoke of the Faith which even through the storms of history has always risen triumphant. Suddenly during the speech all the electric standards were switched on and the candles were lit in the hands of the congregation. Arms were raised to Heaven and the Credo rang forth not only in Hungarian and Latin, but in nearly every known tongue of the world. Father Csávossy then spoke of remorse and atonement. His speech was then summarised in eight languages. It was deeply affecting when at the end of his speech Father Csávossy turned toward the congregation and one by one enunciated the articles of the Credo. «I believe in God the Father» cried he, and the congregation answered «I believe» «Creator of Heaven and Earth» and again came the response «I believe», and thus through the whole of the Credo.

The second part of the Devotions was consecrated to expiation and protest. «We want to atone for all the churches burned and desecrated» cried the preacher, and the crowd answered «Atonement!» «For all martyrs, priests and laymen!» «Atonement!» «We warn everybody against blasphemy!» «We warn!» «We protest against every attack on our Faith and our Church!» «We protest!» answered the crowd. «Against every oppression of the Christian conscience, against every misleading of the people, against the godless education of the children!», and like a mighty echo, after every sentence the waves of sound broke forth: «We protest!»

The preacher then asked all those present to look into their own souls and ask themselves whether they were true Christians, imbued with the spirit of God. And just as before the cries of atonement and protest had filled the vast limits of the square so now full of inner feeling and deep reverence the prayer rose from the lips of the assembly: «Almighty God we pray unto Thee to pardon our sins» «Pardon» cried the crowd. «For all our thoughts words and deeds which have infringed Thy Holy Laws. For all

evasions of our Catholic duty, our Sunday and Easter duty, our duty to profess openly and courageously our Faith, for our breaking the laws of Christian marriage, for the weakness with which we resist the encroachment of wordly affairs!» Deep emotion and a feeling of sin were to be felt in the answering whisper of the throng. «Mea culpa, mea culpa, mea maxima culpa!» The devotions were brought to a close by a warm appeal to the ever-merciful Heart of God. It was not a silent introspection but an active, determined and universal declaration.

The loudspeakers then announced that Holy Mass would now be celebrated by Cardinal Goma y Thomas, Archbishop of Toledo, Prince Primate of Spain. A touching spectacle! For the scarlet of the spanish Primates vestments were this time not only the usual colour of a Cardinals robe, but were as if drenched in the blood of the Spanish martyrs who had died and were dying for their Faith. The fact that it was the Archbishop of Toledo who was celebrating this Midnight Mass was a reminder to the men that

if need be, they must also shed their blood in the struggle for their God and for the rights of Christianity.

The Holy Mass began. Under the starlit sky 150.000 men joined in the responses and the hymns. Then all was silent as 300 priests carrying as many Chalices accompanied by 600 ministrants slowly walked through the crowd distributing Holy Communion. During this time the leader of the devotions read short prayers, words of thanks and petitions to the Almighty, and the following appeal to God. «Oh Lord, I would receive Thee with as pure a heart as when first I partook of Holy Communion as an innocent child; yet with as true and heartfelt a contrition as that with which I shall receive the Last Absolution on my deathbed!»

It was a «wonderful night» as the leading article in the «Nemzeti Ujság», the most important Catholic paper, said the next day. The clocks were striking two when the last of the men left Heroes Square to return home with a full and contrite heart.

THE THIRD DAY OF THE CONGRESS

Saturday 28th May.

As all previous days, this day too began with Holy Mass in all the churches of the Capital, this time devoted to praying for the success of the foreign missions. At 9 a. m. a special service was held according to the Eastern Ritual to pray for the re-union of the churches.

At this Mass were also present the Cardinal Legate, several other Cardinals and Bishops, among whom was also Cardinal Ignatius Tappouni, Syrian Patriarch of Antioch. The Mass itself was celebrated by Bishop George Calavassy of Athens with a numerous assistance.

A wonderful sight was presented by the pomp and glory of the Eastern Ritual which consists of three parts: the Introduction, the Catechumenon, and the Profession of Faith. The Liturgy which lasted for two hours, was accompanied by old Byzantine Choral singing conducted by John Szemerszky. The ceremony was brought to an end by the singing of the Papal Anthem.

At 11 a. m. sectional meetings were held as on the previous days.

The Eucharist and the Unity of Churches.

An International Meeting was held in the halls of the Central Catholic Club under the title «The Eucharist and the Unity of Churches». The auditorium offered a picturesque sight, as both the Roman and the Eastern Clergy had all come in their particular vestments. Exceptionally striking were the delegations from Ungvár and Lugos in their brilliant habiliments. The seats on the platform were occupied by Prince Ghika, Prelate of Paris; the Greek-Catholic Bishop of Bolhynia, Csarnoczky; the Suffragan Bishop Leopold of Lemberg; the Bishop of Ukrania, Buczko; the Bishops Gajdics of Eperjes and Sztojka of Munkács; as well as by other high representatives of both creeds.

At 10 a. m. arrived the President of the meeting, the Syrian Patriarch of Antioch, the only Cardinal of the Eastern Church, and was welcomed by the Apostolic Vicar, Prelate Szántay-Széman, in Latin. The Prelate then

welcomed all the guests, all the faithful and all those who were spiritually united in the Congress. He requested all present to offer up their prayers for a better understanding among peoples.

Cardinal Tappouni in his French speech said that never had the Orient and Occident come so near together as in this Congress at Budapest.

Now followed the papers of all those who had been asked to speak at this meeting. They were: Titular Bishop of Briola, Cyril Karteff, Apostolic Administrator of Sofia; Papal Chaplain Prof. Minya from Ungvár; Titular Bishop of Harkas, Apostolic Vicar of Munkács, Peter Paul Gajdics; Titular Bishop of Cadi, Buczko, Suffragan Bishop of Lemberg; Dr. N. Prinzeu, Provost of Lugos; Tit. Bishop of Gradianopolis Dionys Varuhas, Apostolic Administrator of Istambul; and Prelate S. Szántay-Széman. The subject of all the papers was the Blessed Eucharist as a basis of the Unity of the Churches.

Meeting of Hungarian Girls in Congress Hall.

Though the Eucharistic Congress as a whole was devoted to serious work, yet the meeting of the girls in Congress Hall gave a touch of lightness and fresh charm to the proceedings. More than 20.000 young girls, pupils of the various schools and institutes of Budapest and the provinces, all dressed in picturesque Hungarian clothes, met in Congress Hall to take their share in the events of the Congress. After the speeches, living pictures showing scenes from the lives of Saints Elisabeth, Ursula, Clara, Gertrude and Margaret, were performed.

Christian Trade Unions of Hungary received in audience by the Papal Legate.

On Saturday forenoon Cardinal Pacelli received in the Royal Palace a deputation from the various Christian Trade Unions of Hungary led by Deputy J. Tobler and General Secretary

Lillin. To the speeches of welcome Cardinal Pacelli replied in German that he was very happy to have this opportunity of meeting the workers of Hungary. «May you rest assured, he said, that I shall transmit your words to His Holiness.

The Holy Father loves all workers, as is proved by the Bull «Quadragesimo Anno», as your speaker has very justly pointed out. May God bless you! and please transmit to your fellow workers my most heartfelt greetings.»

THIRD INTERNATIONAL MEETING IN CONGRESS HALL

By 4 p. m. every last seat in the vast Congress Hall was occupied. After the Papal Hymn had been sung Father Bangha read the answer received from the Papal Secretary of State Tardini in reply to the homage of the Congress expressed at the opening by Cardinal Pacelli in his telegram to His Holiness the Pope:

— «His Eminence Cardinal Pacelli, Papal Legate, International Eucharistic Congress, Budapest.

Vatican City. The greetings which the Ecclesiastical dignitaries, the Clergy and the Faithful participating in the Eucharistic Congress have expressed through your Eminence, have caused the greatest joy to His Holiness. He sends all of you His Blessing full of love so that the Sacrament of love, of Understanding and of peace should fill each of the faithful with Grace, so that strengthened by the Grace of the Sacrament you may joyfully continue in the paths of virtue. Tardini».

The first speaker at the International Meeting was former Finance Minister M. T. de Kállay who spoke on: «The Eucharist: Bond of Love between Classes and Nations», in the course of which he pointed out the divisions which had been created in modern society owing to class and national wars, as well as of the hate and distrust between the peoples.

— This problem can only be solved by the spirit of Catholicism which stands above all such divisions and which draws its strength from the Unity of God; which its sets as the ultimate aim, and demands from one and all.

— When we set humanity this great aim, we must consider all other events, everything that does not pertain to this ultimate cause, as but a hindrance and a stop on the way.

— The Catholic world must awaken to the realisation of its own strength. And when it has awoken to this realisation it must also apply this strength, for this world is a world which is in process of being built, of which no one need be afraid. There is no question here of intrusion on one side and religious prejudice on the other,

just on the contrary, the question is how to destroy the prejudices and selfishness which push the various classes and people to strife with one another. We do not want to be cosmopolitans. He is a cosmopolitan who finds all bonds of either state or community to bear too heavily upon him, therefore in his egotism he discards them and becomes a man without a country. But no nation or state can isolate itself from its neighbours. As individuals, so states and nations are created for gregarious life.

— It is not to the intractability of fate and to conditions independent of us that we must look for the reasons of the desolation of human destiny — but to the lack of love. Christ came into this world to raise humanity from this slough of despond, to redeem us and show us the promised land of love of which He is the King and the first of the brethren.

— There is a great need of the close co-operation of all Catholics in this often frighteningly strange world. The hate or at least indifference with which modern paganism ever widens the distance between classes and nations, can only be overcome by the Bonds of Love.

The National Speakers.

After the speech of M. de Kállay, which was warmly applauded, Lawyer Joseph Scott of Los Angeles (California) took the platform in the name of the guests:

— «King Stephen was a king among kings for the reason that he followed in the steps of the King of Kings and fully learned to follow his precept of a kind and gentle heart. We have come from all parts of the world to join this noble people in voicing their pride and reverence for their beloved Saint Stephen. His memory should be present in the souls of all the rulers of the world, to bring the men who now hold the power in their hands never to forget the command which says: «Pray unto the Lord thy God and serve only Him». We must fight in the spirit of the Lord here where,

for so long, Cross and Crescent fought for supremacy. Today we fight not for the trophies of war, but for the victory of peace, whose symbol is the Cross. The peace teachings of the Scriptures recognize no frontiers, no difference of race or society. These teachings can, however, only inspire men of goodwill. The Christ of the Eucharist calls to us, through the lips of His Holiness the Pope to come here from all parts of the world to lay aside all politics and to love each other.

— As a pilgrim from far California I utter this inner prayer: May God and your Saint Stephen grant all of us to persevere in the righteousness your Holy King bequeathed you, so that your sons and your grandchildren should come to bless you all.»

This thrilling speech was long and warmly applauded by the gathering.

An Italian gift to the Catholics of Hungary.

As on previous days, after these speeches came the representatives of the various nations for three minute speeches. At this meeting the following speakers addressed the gathering in the names of their countries: Of Lithuania, M. Jones Balunas; of Mexico, Hon. Alfonso Junco; Monaco, Bishop Pierre Rivi re; Norway, General Manager Lars Eskeland.

A friendly intermezzo was created by the speech of the Italian delegate, when with the accompaniment of a few warm and well-chosen words, he handed over to the Catholics of Hungary the gift which the Italian pilgrims had brought with them from Rome, which consisted of a life-size copy of the famous Mamertini Cross, one of the most revered relics of Italy. This cross had been personally blessed by Pope Pius XI before the departure of the pilgrims. To this presentation speech of Lamberto Vignoles, the President of the Italian Actio Catholica, Cardinal Seredi, Prince Primate of Hungary immediately replied in a few Italian words, in which he thanked the Italian Catholics for their beautiful present. Amidst thunderous applause he said that this Cross would be given to the Parish Church on whose territory the meetings of the XXXIV International Eucharistic Congress were being held, and whose priest had been the General Manager of the Congress and had tirelessly worked for its success for over eighteen months.

Then came the representatives of: the Italian East African colony of Ethiopia, the native Bishop Cossa; of Russia, Capt. C. Onogroff; of Palestine, Archbishop of Gallilee, G. Haggear; of Portugal, Archbishop Ernesto Sena; of Roumania, Archbishop of Bucharest A. Cisar in Roumanian, C. Cziffra in Hungarian, and Canon L. Unterweger of Kolozsv r in German.

In the name of Spain spoke Cardinal Goma y Thomas, Archbishop of Toledo, Primate of Spain. Loud applause welcomed the aged Cardinal who, in a speech full of fire and feeling, said:

— «For long centuries Spain has been closely bound to the Eucharist. That is why the Catholics of Spain have wanted to participate in this Eucharistic Congress even in these terrible times. The National Government of Spain desired us to come here to say that Spain still treasures her ancient inheritance. The whole world, the representatives of which are now gathered in Budapest must learn a lesson from the Spanish example. There is, namely, one spirit which unites a nation, and another which destroys society through the undermining of authority and the extolling of false liberty.

— Spain is now, unfortunately, divided into two parts not only geographically, but also spiritually. On one side stands a Spain imbued with the traditions of the Eucharist, on the other a Spain led by a foreign spirit of godlessness. Catholic Spain hopes that this Congress will serve to further the unity of the world through the spread of the teachings of the Eucharist and of Faith.

— Spain brings to the Congress an example of Eucharist faith. As Primate of Spain I here want to state how the Catholic clergy have behaved during the Communist revolution. From six to ten thousand Spanish priests, exact figures are not yet available, have been the victims of Communist hatred, have spilt their blood in the cause of God, and have become martyrs for their Faith. Of the thirty thousand Catholic priests in Spain, ten thousand have perished, yet not one denied his Faith.»

— The Primate of Spain then spoke of the 20,000 churches burned or desecrated by the Communists, which acts of barbarity and cruelty are making all the civilized world turn against the spirit of evil of Communism.

The speech of the Primate of Spain was covered by applause which lasted for many minutes and was a real ovation for Spain and her aged Cardinal.

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The last speaker was M. Rafael Monsalve Citaraso, who spoke in the name of Venezuela.

During the evening various performances of a religious character, or of sacred music, were given in the many theatres and concert halls of the city. In the Royal Hungarian Opera House a gala performance of the Christ Oratorium by Francis Liszt was given.

At 9:30 p. m. the Presidents of the Upper and

Lower Hungarian Houses of Parliament gave a reception in the Dome Hall of Parliament in honour of the Cardinal Legate and the other distinguished members of the Congress.

During the whole of that day and night, as well as in the course of the following morning, special trains continued to bring in Hungarian pilgrims from the provinces to attend the last day of the Congress.

# CLOSING DAY OF THE CONGRESS

Sundy 29<sup>th</sup> May

## EUCHARISTIC SUNDAY BRINGS WITH IT THE HOMAGE OF HUNDREDS OF THOUSANDS

*Meeting of the Associations of Hungarian Agricultural Youth in Congress Hall.*

The events of the last day of the Congress began very early. The agricultural youth, which had arrived on Saturday night by 15 special trains from the provinces, held its meeting in Congress Hall at 6 a. m. The youth of the land filled the vast hall to overflowing. On the platform amid a forest of banners, three young maidens held a cross made of golden sheaves of wheat.

The first speech was made by former Minister of Agriculture, F. Marschall, after whom the representatives of the youth themselves were called upon to express their homage before the Blessed Eucharist.

*High Mass celebrated by the Cardinal Legate on Heroes Square.*

In the morning took place the most beautiful and at the same time the most elevating act of the whole Congress, the celebration of Solemn Mass on Heroes Square by the Cardinal Legate.

In the early morning hours began the gathering of the various Catholic organizations on Heroes Square. Into all the stations of Budapest ever new and new special trains drew in, bringing other tens of thousands of pilgrims to participate in the closing ceremonies of the Congress. Especially picturesque were the groups of peasants from the mountain regions.

By the time High Mass was to begin, not only Heroes Square and the bed of the Town Park lake, but also all the surrounding streets were full of people. Roughly half a million people were assembled to assist at the Solemn Mass celebrated by the Cardinal Legate. In the main stand the wife of the Regent of Hungary, H. S. H. Mme N. de Horthy, the Archdukes and Archduchesses, the Ministers of the Cabinet, Generals of the Army and other distinguished personalities had taken place.

The priesthood had assembled in the Jak Chapel, behind the Agricultural Museum, whence the imposing procession set out for the Main Altar. At the head of the procession were 600 young ministrants, in red robes and white choral surplices. Then came the Pupils of the Theological College and the priests, in their colourful vestments.

After them came the high ecclesiastical dignitaries, first of all 37 Archbishops and 196 Bishops, then came the 14 Cardinals participating in the Congress: Seredi of Esztergom, Gerlier of Lyon, Ascalesi of Naples, Kaspar of Prague, Hinsley of Westminster, Tappouni of Beyrouth, Verdier of Paris, Daugherty of Philadelphia, Hlond of Posen, van Roey of Brussels, Piazza of Venice, Gomà y Thomas of Toledo and Kakowski of Cracow. Next came the group of the so-called «Clerus paratus», composed exclusively of the priests of the Archdiocese of Esztergom, wearing the ancient and precious vestments of the Archdiocesan Treasury. Many of these vestments are several hundred years old and of incalculable artistic and historical value. With this group were also the 10 Bishops of Hungary, in full choir dress, who were to act as assistants to the Cardinal Legate during High Mass.

A flourish of trumpets announced the beginning of the procession, during which the mighty choir of 1200 voices sang the «Christus vincit, Christus regnat, Christus imperat». When Cardinal Pacelli appeared the massed choirs greeted him with: «Ecce sacerdos».

Then began the Solemn High Mass celebrated by the Cardinal Legate. During Divine Service the massed choir sang the responses and hymns, assisted also by the Gregorian Choir of the Budapest Theological College and the Schola Cantorum Sabariensis. The railway orchestra of 150 instruments also participated in the service.

The Service was directed by the Papal Master of Ceremonies Signor Grano, while the Hungarian part thereof was under the direction of Prelate Canon Czapik.

As soon as High Mass began, three hundred priests immediately proceeded to distribute Holy Communion to the vast throng of worshippers gathered on Heroes Square. A deep and imposing silence fell on the crowds of the faithful at the approach of the Sacrament, for each the individual apotheosis of the Congress. Notwithstanding that this was already the fourth General Communion since the beginning of the Congress, innumerable were the people wishing to partake of the Holy Sacrament. Again the Confession of many thousands was received in the open air; many who had been unable to confess before asked a neighbouring priest to receive their confession anywhere in the street, or even knelt down among the crowds to effect it, only so as not to miss the grace and glory of Eucharistic Communion at the Congress.

*Pope Pius XI Speaks to the Congress.*

After the end of Holy Mass the Congress Anthem was sung. Then the announcer approached the microphone and said that over the Vatican wireless His Holiness the Pope would personally address the Congress. An intense pause then followed.

In a few minutes the voice of the Vatican announcer was heard giving the call of the station: «Laudetur Jesus Christus». He then announced, in several languages, among them in Hungarian too, that His Holiness was going to address a personal message to all the members of the XXXIV International Eucharistic Congress. In a moment, while a deathly silence settled on the vast square, the frail voice of Pope Pius XI was heard, speaking in Latin:

— «Venerable Brethren, Beloved Sons!

— Ever since it has been given Us to be able to speak to you over the wireless as if We were present, with that love that conquers all distance, we feel as if We had again returned to the Capital of Hungary, for many years ago We had the pleasure of visiting Budapest and there admiring not only the beauties of the city, but the true faith of the Hungarians.

— We are still touched when We look back on those years, and your memory and glory, even after such a long time are alive before Us and again incite Us to wonder. We still see that equestrian statue of St. Stephen standing on the Fishermen's Bastion and imagine him as giving his eternal benediction to his people, as protecti-

vely guarding them, praying over them and helping them by his intercession in Heaven. It is of that St. Stephen that we speak who placed his nation under the protection of the successors of St. Peter on earth, and only from them would accept his crown.

— We also recollect youthful St. Emeric, his son, who in the flower of his youth joined the company of Saints and whose pious life, as already some years ago on the occasion of the 9<sup>th</sup> centenary of his death, We again set as an example to Catholic youth. We likewise recall those many men and women of your nation, of whom to mention only Saint Elizabeth and Saint Ladislaus who, filled with the word of the Gospel, by their virtuous life and praiseworthy example have glorified Hungary and transformed it into the impregnable bastion of European culture, which has stood firm under all the attacks of its enemies.

— First of all We address ourselves to you, beloved people of Hungary and pray from the Almighty not only His gifts of spiritual comfort but also that peace from Heaven which alone is worthy of the name of peace, and also that dignity of peace which the Hungarian nation so well deserves.

— We bless all of you who have come from the various lands to this Eucharistic Congress in Budapest, and when our Redeemer, present in the Sacrament of the Altar now celebrates His glorious triumph, We together with all of you pray to Him to grant us, augment and strengthen those consolations and hopes of a better future for which our souls thirst, and that He should dissipate those dark clouds which apparently are bringing new storms over us and cause our hearts to tighten.

— We give our special blessing to Hungary, her people and her priesthood and We wish all good to those who rule this Apostolic kingdom and who, seeing in Our Legate, Our personal representative have so hospitably received him, and have done such good work for the success of the Congress.

— May God grant that this Eucharistic Congress awake in all hearts that true love which is the essential commandment of the Gospel and cause it to bring eternal fruit. Nourish Our ancient faith, augment and desire for heavenly benefits and hopes and fan the flame of Christian love, so that even those who have wandered away from the paths of God, touched by the good example, should return into His flock.



— May the blessing of Almighty God, that of the Father, the Son and the Holy Ghost descend on you and remain with you for evermore.»

The address of His Holiness was immediately translated into Hungarian, and after it, like the mighty sound of the sea, half a million voices

sang the melodious Hungarian Papal Anthem, ending with the words: «God save our Holy Father, the Vicar of Christ». Then slowly the Square and the Town Park began to empty in preparation for the Closing Ceremony of the Congress which was to take place that afternoon.

## THE CLOSING PROCESSION OF THE CONGRESS FROM ST. STEPHEN'S CATHEDRAL TO HEROES SQUARE

Now was to come the last act of the Congress, the procession from St. Stephen's Cathedral to Heroes Square, and the Closing Ceremony there.

The spectators, who had so far assisted at every ceremony of the Congress had apparently reached the conclusion that if they wanted to see anything well they had to occupy their places many hours before the beginning of the ceremony. So was it also this last afternoon when all Budapest and the many thousands of foreigners wanted to see the brilliant closing procession of the Congress. The precincts of the Cathedral, both sides of the Andrássy Avenue and Heroes Square were already crowded at 1 p. m. The police had already then to draw their cordons, which kept the public to the sidewalks.

Within this cordon the pupils of the Budapest schools had been drawn up in endless rows, stretching from the very Cathedral right out to the Main Altar on Heroes Square.

About 2.30 p. m. the delegations from the provinces began to take their places along outer Andrássy Avenue.

Certain bodies who were to have followed the Monstrance in the procession gave up the idea of doing so, and either went direct to Heroes Square, or drew up along the route of the procession. Those who were to participate in the cortège had gathered on Cathedral Square and in the surrounding streets. The foreign delegations, carrying their banners, began slowly to arrive. On Cathedral Square a Guard of Honour was drawn up, accompanied by its band. In the Cathedral itself the ecclesiastical and lay dignitaries were assembling. In front of the Altar had taken their seats the Cardinals, the Representative of the Regent of Hungary, Prime Minister Imrédy, the wife of the Regent, the members of the Royal Family, and the members of the Permanent Committee of International Eucharistic Congresses. In the nave of the Cathedral the Church dignitaries were drawn up on the left side, while the right was occupied by the distinguished members of Hungarian society. On the steps leading up to the Cathedral a Guard of Honour of Life Guardsmen in their picturesque uniform was drawn up.

Punctually at 4 p. m. a flourish of trumpets

announced the arrival of the Representative of the Regent of Hungary. After the performance of the Hungarian and Papal Anthems, Bishop Meszlenyi, at the head of the priesthood, conducted the Papal Legate to the High Altar where Cardinal Pacelli effected the ceremony of the removal of the Monstrance. The procession then began. First came the Monastic Orders, then the secular clergy, the Church dignitaries the Abbots, Prelates, Bishops and Archbishops, then came the Assistants and the Hungarian Bishops, followed at last by the Cardinals.

Following them came the various groups participating in the procession, in full order and wonderfully disciplined. First came the youth organizations, headed by their banners, then the Boy Scouts followed by the Student Organizations and the Catholic Unions. The procession took over an hour to pass any given point, and was brought to a close by a company of infantry.

Only on Mussolini Square could the great procession be first seen as a whole. A wonderful and striking pageant of beauty and colour. First come the various Monastic Orders. The Student Organizations are all there, carrying their multi-coloured banners. Now appear the uniforms of the various Catholic Orders of Knights, flanked by their shield-bearers. Then come the practically endless rows of the Clergy. The Eucharistic Anthem is sung by tens of thousands of voices.

Two hundred Ministrants in white silk surplices, provided with silver bells, precede the Most Blessed Sacrament of the Altar. Under the white silk baldachin comes Cardinal Pacelli, carrying the Monstrance, flanked on one side by the Mayor and Corporation of the City of Budapest, and on the Other by the Rector and Council of the University. Then comes the Papal Legate's suite followed by Prime Minister M. de Imrédy in company with the Archdukes Joseph, Albert and Joseph Francis, the wife of the Regent of Hungary, the Archduchess Augusta and the wife of the Archduke Albert. Now come a large group of Hungarian landed gentry, clothed in their national gala dress. Many of them were accompanied by their ladies, who also wore Hungarian gala national dress, which they had already worn at the

evening reception of the Regent in honour of the Cardinal Legate. Then come the members of the Municipality of Budapest, the chief State and City officials, a group of army generals in full uniform, delegations from the ex-combattants and the disabled soldiers.

A gorgeous sight is afforded by the County deputations in national dress, carrying their historical banners.

Now come, in minor groups, the delegations from the provinces and from abroad. First the Belgians, with a hundred banners of their Catholic Organizations, the Poles in their picturesque national costumes, the Slovenes under the leadership of their clergy, the French, Italian, English, Bulgarian, Egyptian, Yugoslavian, Latvian, Chinese, Argentine, Brazilian, American, Roumanian, and Swiss delegations, all make a deep impression on the spectators.

At the end of the procession come the miners from Tata, Salgotarjan and Rimamurany in black uniforms, with their own orchestras. Bringing up the rear come a company of infantry and a detachment of mounted police.

Up to 5 p. m. the weather was fine and sunny, but about that time a cold west wind began to blow, which soon brought up a mass of dark clouds. It slowly began to rain, first in tiny drops, then harder and harder, so that it was soon pouring. Nevertheless this had no effect on the members of the procession, which continued on its way notwithstanding the storm. Even the spectators were little affected, and no panic broke out, which, with so many people on the streets, might have had dangerous consequences. It was nearly 6 o'clock when the procession reached Heroes Square, and by that time the crowds began slowly to leave Andrassy Avenue and return to their homes. Luckily no untoward incident happened.

#### *Solemn Leave-taking in Rain and Storm.*

At 4 p. m. when the head of the procession reached the Andrassy Avenue all the stands and seats on Heroes Square and the Lake Bottom had been occupied.

While the endless procession slowly drew near Heroes Square, the clouds could be seen gathering over the Buda mountains and the first drops of rain began to fall. Father Bangha then hurried to the microphone, and called upon all present to stay in their places and let the storm rage over

them, as a sacrifice to God. The storm grew ever more violent, the thunder drowned the sound of the bells and of the music. Soon the loudspeakers ordered the thinly clad young people to seek refuge under the bridge.

Slowly the procession came onto the lieu of the closing ceremony. The Schola Cantorum Sabariensis intoned the majestic chant of the «Tantum ergo . . .» Notwithstanding the rain, all the public sank to their knees as Cardinal Pacelli appeared carrying the Monstrance. In view of the storm, the Cardinal Legate ordered that the speeches which were to have been pronounced, should be abandoned, and closed the Liturgical part of the ceremonies by giving the Benediction. The public, however, still remained in their places, and only after having sung the Congress and the Papal Anthems, slowly dispersed.

Thus drew to an end the XXXIV International Eucharistic Congress, held by the Grace of God in the City of Budapest in the Year of Our Lord One Thousand Nine Hundred and Thirty Eight.

#### *The Closing Speech of the Cardinal Legate.*

As the weather had prevented the carrying out of the full programme of the Closing Ceremony on Heroes Square, Cardinal Pacelli, surrendering to the universal request, read his closing speech that evening in the Hungarian radio. In this German speech he said:

— «The 1938 Eucharistic World Congress is drawing to its end. This Heroes Square which during the last days has been the scene of so many heart-stirring and unforgettable ceremonies will see no more the throngs of pilgrims now gathered for the last time together from the four corners of the world.

— The spirit of parting hovers over this meeting which is to bring us the apotheosis of the Eucharistic King. If we compare it to the parting in the calendar of the Church, this hour will be more saintly, more beautiful and more calm: for the Ascension of Christ will sanctify it.

— The Disciples of the Lord stared with wide open eyes at their transformed Master and could not tear their looks away even from the cloud of glory which had hidden Him from their eyes. An angel's voice brings them back to reality and reminds them of their new duties. «Quid statis aspicientes in caelum?» The same warning is addressed to us now too. After the days of the



it is necessary to recognise the necessities of new times. It is not distrustful of things new just because they are different from the old.

— In the universal plan of things the eternal Master has indicated for each period and each nation its own providential place. The Church knows that the spirit of God is not only found in the gentle breeze but sometimes even in the roaring fury of the hurricane. The Church has often seen, even in its own history, that mostly the periods of deepest depression and upheavels have been the unconscious forerunners of new development, new progress and new spiritual and material prosperity. Therefore the position of the Church and of the true Christian towards the great events of the period is never one of despondency in so far as the future is concerned, nor one of longing for the past. Our Lord Christ came for all times, therefore He is present in our times too. If any mouthpiece of the spirit of our times continues and develops the errors of the past and wants to realise individual and general happiness without, or even against Christ, then we can say that the hour «to be My witnesses» has arrived for us. Then it is the holy duty of everybody who stands by Christ and sees in Him the eternal Word of God to humanity to oppose unalterably and faithfully every wrong direction and to defend the idea of «instaurare omnia in Christo.» Those who behave thus and who are not moved by human motives, but by the spirit of Christ, those are not the enemies of their own nation, they do not oppose the worldly greatness of their country, nor do they prevent its natural development or disturb its national unity and solidarity. There can be no greater gift for the unity of a nation and the state founded thereon, nor a greater gift and provision for a nation faced with the numberless tasks of its development, than an honest and serious attempt to reconcile the worldly aims to the eternal aims of Heaven, at least as long as these worldly aims are not in opposition to the heavenly ones.

— This World Congress is held under the sign of the Eucharist, of the Bond of Love, and has once again proved what intimate and strong bonds of supernatural brotherhood unite the followers of the Eucharistic King in all parts of the world. We shall now carry into this world bloodstained with civil war, and which is perhaps on the eve of new civil wars and hatreds, the gospel of the *vinculum amoris*. And not only must we carry the word, but first of all the example.

— «Ye shall be my witnesses» and this promise of the Almighty helps more in the apostolate of love which conquers and ceaselessly, tirelessly and with unbounded joy, sacrifices itself. Naturally this love springs first of all from the feeling, from the will and inner determination of the heart. Yet of this silent will which is known to God alone, must spring the deeds which will break and conquer all opposition, all pride and egoism.

— Who is better fitted for such feelings and deeds than the disciples of Him Whose life=ideal was «*misereor super turbam*» and in Whose life was written as never again «*pertransit benefaciendo*». And who of His disciples is best fitted for such work than he, who at the foot of the Eucharistic altar has learned that only he is heir to the Kingdom who is ready to prove his Eucharistic love by Eucharistic deeds. This love of one's neighbour which is based on the love of God which has existed all through the history of the Church, though it cannot be expressed in figures, has everywhere contributed to the solution of the burning and difficult problem of social distress.

— Though worthy of every praise and indispensable are the government measures which endeavour to introduce social truth and true solidarity to the masses of the people, yet, however true and frank be these efforts, the unselfishness of true brotherly love and sacrifice will be lacking in them.

— «Ye shall be my witnesses». With these words Christ took leave of His disciples and with these words He takes leave of us also whom He is sending into the world, poor in love and full of hatred, as the apostles, messengers and heralds of His Holy Commandments. He who does not lock these words into his heart has come in vain to bow before this Altar of the Lord.

— When we have descended from the mount where we were the witnesses of the miraculous transformation of the Eucharistic King, where we felt His love, where we shared salvation with Him in the thirst of our hearts, only then shall we be worthy of Him if from now on the apostolate of love be the Alfa and Omega of our life and activity.

— If this intention is formed in our hearts and we remember the words of the Redeemer, this world which is so far from Christ and even sometimes persecutes His Church will not seem so terrible to us. If we are fully permeated with the spirit of Christ and seek Him and Him alone in the growth of His Kingdom and in the love of

our brothers and sisters, be they within the Church or not, then we will love our world notwithstanding its threats and dangers, even because of them, for without full and disinterested self-sacrifice nothing great or decisive is ever done. The Eucharistic souls do not repudiate but understand their own times and therefore appreciate what is good and worthy of development therein, while in their love rising above all the faults and evil often concealed behind attractive appearances.

— The Eucharistic souls do not withdraw from the world but conquer it according to the words of Jesus: «Pater, non rogo ut tollas eos de mundo, sed ut serves eos a malo». «Sicut tu me misisti in mundum, et ego misi eos in mundum», «Notum fecit eis nomen tuum, et notum faciam ut dilectio, qua dilexisti, me, in ipsis sit, et ego in ipsis». He in whose heart live the words of the Lord is inwardly protected against all outside influences, he sings the Magnificat happily during all suffering and trouble and accepts as his leading light those words which Pope Pius XI. pronounced in the course of a confidential conversation with a member of the Sacred College: «I give thanks to God every day that I have to live in these times for this deep and universal crisis stands alone in the history of mankind. We must be proud that we are spectators, and in some cases even actors, in this great drama. Good and evil are fighting a mighty duel with each other. At this moment nobody has the right to stand aside». These words have sounded from the lips of the vicar of Christ on earth in whose name I have opened and am now closing this International Eucharistic Congress. Before I do so, however, and before the *Te Deum* of thanks and faith will rise to Heaven, I want to say a few more words.

— Oh! Jesus Christ, Thou who art the King of the world, turn Thy charitable and merciful glance on these hundreds of thousands who as the representatives of the Catholics of the world have come from East and West to meet at the foot of Thy Altar to be Thy guests at Thy Eucharistic table to keep the feast of holy fraternal love. The light of Thy grace filled them on Mount Thabor, Thy sacred words shook and purified our souls; at the breaking of the bread were their eyes opened as once with the disciples of Emmaus and they recognised Thee and have accepted that royal road of suffering and pain which Thou didst follow to come to Thy bitter and glorious end. Keep them in this faith and give

them the spirit of strength and belief which derives therefrom. Make them to feel the sweetness of the commandment of love, its greatness and glory, when they are gathered around Thy Eucharistic Table. Give them the strength to convert the spirit into deeds. Make each of them a witness, messenger and apostle of love. Grant that all those who now are here present and all those who have spiritually joined with us in this Thy Congress, be ready and determined in their hearts to be the warriors of peaceful conversion of souls opposed to the clenched fist of the revolutionaries. That they carry high the flame of Thy love which Thou hast brought into this world. Grant that the nations come to realise how much they are bound by the bonds of Thy love over and above the worldly differences which divide them. Instil in them and in their leaders the desire for that eternal justice which weighs with true weight and measures with true measure, that equal justice which alone can guarantee real prosperity. And to those who burn that incense which is due to Thee alone before human ideals, though They be worthy and noble, cause them to understand that Thou art a jealous God who divides His glory with none. Against the satanic powers which hate God and Thee, bring unto Thee those holy souls, ready for sacrifices, who with true humbleness in their souls will oppose all this hate to God, Thy people and Thy name from desecration. Bring co-operation between Church and state, so they should fruitfully work together for the prosperity of mankind, grant peace to the nations which rests on honour and fidelity and which can stand the test of Thy Word; such peace which alone is worthy of the name. «Mane nobiscum Domine, quoniam ad esperascit et inclinata est iam dies.» Thus pray Thy people in these hard times, looking with hope to Thy star. The darker the night on earth, the brighter is the sky of Thy faith. In this faith which is not our merit, but Thy grace we raise our hearts towards Thee, Who art the Guardian of this our faith. Before parting, in holy unity with Thy Vicar on earth, with every member of Thy Church and remembering all Thy faithful wherever they may be we shall now sing unto Thee that *Te Deum* of thanks in the closing words of which are united our great humbleness and weakness with our all-conquering courage, while we cease not to sound those words which have accompanied the Church in her triumphant march through the centuries: «In te, Domine, speravi, non confundar in aeternum!»



*Cardinal Seredi's Words of Thanks.*

Cardinal Seredi's words of thanks were made public through the press and by mural posters. At the end of his address he says:

— «Lastly let our united thanks be addressed to the Almighty, that no grave accident or trouble came to mar the Congress. Let us pray that everybody return safely to his loved ones, and that every member of the Congress preach all over the wide world the grace and mercy of God. And you too, Hungarian brethren now living abroad, praise ye

the Lord, for perhaps he has dispersed you among the nations to proclaim everywhere that there is no Almighty God but He. And I beg you, when now you will have left this land, never to forget us in your prayers, as we never forget you. Let us pray the Eucharistic Jesus that we remain eternally faithful to Him, as we have so well proved here during the Congress. Let us pray that through frequent Communion with Him, His Holy Blood flow eternally in our veins, that unto the end we remain in His Noble Company. That we be united by the Grace of Christ, by the same Hope, the same Love, and by the same Holy Faith.» —

## OPENING OF THE ST. STEPHEN COMMEMORATIVE YEAR

On 30<sup>th</sup> May the St. Stephen Commemorative Year was opened by Cardinal, Secretary of State Pacelli, acting in his capacity of Legate of His Holiness the Pope. A Solemn Mass was celebrated on Parliament Square and then the Holy Right Hand of St. Stephen, most revered of Hungarian relics, was carried in procession from Parliament Square to Heroes Square, accompanied by the Regent of Hungary, Admiral Horthy, the Cabinet, the Diplomatic Corps, Members of both Houses of Parliament, and Delegations from the Hungarian Counties and Towns. Of the Cardinals who had gathered in Budapest for the Eucharistic Congress, most stayed over for this ceremony, and participated in the procession with Cardinal

Pacelli at their head. An interesting part of the procession were the Guilds, all dressed in their uniforms and carrying their emblems and banners.

On June 1st the Holy Right Hand was taken by a special railway coach built for the purpose with glass walls and gilt to Estergom, and there exposed for adoration. Cardinal Pacelli participated in this ceremony too, at the head of a great concourse of guests. Only after the end of the ceremony and the return to Budapest did Cardinal Pacelli take his leave of Hungary to travel with his suite to the Eternal City. Cardinal Pacelli took with him not only the grateful thanks, but also the sincere love and respect of the whole of Hungary.

