

RELIGIOUS CELEBRATION OF LABOR DAY.

Eloquent Sermons Preached at St. Patrick's and Notre Dame Churches.—A Large Attendance.

On Sunday evening, Sept. 2, the eve of Labor Day, the workmen of Montreal gathered in vast numbers at St. Patrick's and Notre Dame churches, in answer to the invitation of His Grace Archbishop Bruchesi to inaugurate their annual feast by a religious celebration. At St. Patrick's Church, His Grace Archbishop Bruchesi presided. The church was tastefully decorated, the sanctuary and main altar being illuminated with colored electric and other lights. The seating capacity of the church was taxed to its utmost. The sermon, which was an eloquent one, was preached by Rev.

FATHER CALLAGHAN'S ADDRESS.

Before the sermon, Rev. Father Martin Callaghan delivered the following address:

Rev. M. Callaghan, P. P., opened the proceedings by saying: "I pride and rejoice in claiming that I am one of yourselves. I may be ranked among the workmen. Why should anybody blush or repine at the thought of dedicating to the cause of labor all his resources, energies, activities, the sum total of all his possibilities? I may not be

such numbers you pay a richly merited compliment to His Grace the Archbishop. You gladden his heart beyond expression. You dispel the clouds that might loom upon the horizon of his mind and pave the way to the blessings of all kinds which it is his most earnest desire to see prevailing on all sides. Need I tell you that from whatever quarter you hail you are welcome to this sacred edifice—to this edifice frequented by a race always loyal to the teachings of our Mother Church, and subservient to her precepts; always ready to assert the rights of God whilst unwilling to

brute this day. May she pray for me and through her intercession may my efforts be rendered fruitful.

Dearly beloved working men, at the invitation of His Grace, our Archbishop, and he himself presiding, you are assembled here to-night, within the hallowed precincts of this grand old temple, resting as yet in the freshness of its oil of consecration. That the present occasion, then, is not one of little moment, nor can it be viewed in any other light by you than one rich and ripe in the fullness of grace, special grace as to temporals as well as to spirituals.

Guided by the workings of the Holy Spirit, your Archbishop desired that in company with him and his priests you should pass a little while in meditation, recollection and prayer, face to face with the Christ, the only Son of God, whom faith tells you to be present within the portals of that holy tabernacle, and whom again in a little while you shall see enthroned in His monstrance of gold to ask in a more striking manner still your trust and best adoration, your purest and sweetest love. Why all this to-night, the eve of your Labor Day recreation? It is, dearly beloved, for God's greater honor and glory, for your own greater good, and more assured salvation.

AN EXEMPLIFICATION.

For God's greater honor and glory. It is an exemplification of the three degrees of your state of Christianity, faith, hope and charity; it is a silent but forcible tribute to heaven of your Catholicity—silent because as a body no words are formed upon lips—to close in one grand and solemn credo; forcible, but the angels of God, your angels guardian, and the heavenly hosts that, though invisible, fill the overflowing this sacred temple, gazing upon the object lesson hasten too and fro before the throne of the Most High, bringing the individual thought, intention and prayer, each to each and all together breaking out in one long, continuous and solemn strain, "Credo," I believe God is honored, God is glorified. "Your faith has made you whole."

MAN'S DUTIES TO-DAY.

If the angels of God can thus draw from your hearts, across your lips, before the throne your "I believe," then must the Master gaze lovingly upon the fond hope that animated the whole being, the fond hope of having the necessary aids for the putting into practice what the spirit of faith suggests, teaching you that as sons of God, your first and best allegiance is to him, but as sons of men, your second and dependant is to man, and among men to yourselves first, to seek out your livelihood, to care for those upon whom you depend or for those who may depend upon you, to earn your bread by the sweat of your brow, to pay to Caesar what belongs to Caesar; to be useful members of society; to be faithful observers of the laws of the State, of the laws of justice, and of equity, and after this manner, in no wise jeopardizing your interests eternal, for your confidence, your hopes are in Him, the God of the universe, who cannot deceive nor be deceived, and whom to serve is to love.

Of you, then, workingmen of the English-speaking tongue, can it be said—for your actions speak—your being here to-night is a proof, that you do desire to make known to all that you do love your God; you remember well the anxious yearning on the part of the Master, "Son, give Me thy heart." Jesus Christ came upon earth to win the love of men. In order that they might not err, He ceased not to hold up to their view, and to leave as an heirloom to us the ten commandments, which He explained to us in their reduction, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind, and with all thy strength." This is the first and the greatest commandment. If, in the past, you have not been sufficiently concerned about this, if you have permitted Him to come second, I pray you in His sacred name begin from this night to change your manner of acting, and to be obedient to the call,

Father Heffernan chose for his text: "Come to me all you who labor and are burdened, and I will refresh you." The sermon was as follows: At the bidding of His Grace, the privilege is mine to address you this evening. The honor I have accepted, the responsibility I recognize, and of my anxiety confession I make. My confidence, however, I have placed in our dear Virgin Mother, the solemnity of a race whose nativity we celebrate

Abbey's Effervescent Salt

such as Abbey's Salt does the work and leaves no after unpleasant effect.

25c. and 60c. bottle.

Be Careful

Take no medicine, pills or purgatives that will rack the bowels and finally cause constipation, the result of which may be most disastrous for you. A gentle purgative whatsoever you do, do for God's greater honor and glory.

"Son, give Me thy heart." If this be your determination, if this be your resolve, you will not fail in following me now, to see clearly through it, how your presence here to-night tends to your own greater good also.

SINCE ADAM'S TIME.

Ever since that day upon which God addressed to Adam these words: "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to earth out of which thou wast taken," ever since this memorable time man has been obliged to labor.

In the first place, therefore, labor as we have it to-day is a punishment inflicted by God upon the creature. In the punishment there can be no grievance on our side against the Creator, for even before the fall man was to labor; Adam was not created to lead a life of inactivity. Recall the words of Genesis, chap. 2, v. 15:—"And the Lord took man and put him into the paradise of pleasure, to dress it and to keep it." This work of Adam's, however, was a pleasure, it was a recreation, but on account of the sin of Adam the nature of the work was changed, and from being a pastime it became a dire necessity. The earth, that until then of itself begot the wherewithal to support man, now offered resistance which would be overcome only by dint of hard labor. "In the sweat of thy face shalt thou eat bread."

Thus, understanding labor to be a punishment, we must examine ourselves in the presence of the Creator punishing and of the punishment inflicted; in the presence of the Creator who could have done otherwise with us, who might have condemned without mercy, as He did to the rebellious angels. In thus examining we must confess that the truth of these holy words come home to us in the full purity of their meaning: "What are the tribulations, the pains of this life in comparison to the joys of the life to come."

INEQUALITY AMONG MEN.

But, my dearly beloved, though we may reason this way as to labor in general we must deduce particular considerations from the general principle, and consider labor as it affects the individual. As stars differ from star in glory, as the choirs angelic differ from one another, as saint surpasses saint in the quality of sanctity, so also the conditions of men, and so, also, man from man, and in this way we have inequality among men. Our Lord Jesus Christ Himself gives us exemplification of this in His parable of the vineyard, of the apportionment of the talents, of the unjust steward, of the wise and foolish virgins. He has also prepared us for resignation to His holy will in the words:—"I have chosen you, not you who have chosen me." Again, where He tells us that He has given some to be apostles, others prophets, others interpreters of speech, etc., from all of which we must conclude that His holy will is that some should govern, others obey, some direct the work, others do the work; some to possess, as the master in the vineyard, and the master of the unjust steward, some to be guardians of his favors, even worldly riches, others to share in a lesser degree in these riches, yet all to be aware that they have a Master in Heaven, to Whom must be given an account of our charge, of our condition in life, and of the fulfillment of our obligations.

"If all the world were influenced by the principle which these considerations engender, what a difference it would make. As the world is nowadays, there is no meaning to the Master's injunction: "Whether you eat or drink, or anything else, whatsoever you do, do for God's greater honor and glory."

THE CHURCH'S CARE.

"Yet in this you must not be surprised; Christ already prepared us for it. 'The world will hate you as the world has hated me.' He said to His apostles; and, in another place, 'The children of this world are wiser in their generation than the children of light.'

"Consequently, God-fearing men would be abused by the world if as men of the world fearing God they did not seek the means to preserve their interests, to defend and protect themselves. It is for this reason that the Church from the beginning took care of her men, working for their temporal sustenance by raising her voice against any injustices, existing or threatening to exist. It is for this reason that our late lamented Holy Father, Leo XIII. issued his encyclical concerning Capital and Labor, a budget of Christian Science and human learning that commended the favorable criticism alike of friend and foe; it is for this reason that our own beloved Archbishop takes such a Christ-like interest in the workmen of his diocese that you may determine to understand that the Church is not your foster mother, but your real and loving mother, who is ever ready with heart and hand to defend you, to enlighten you and to guide you.

"Guided by her, you will not err; guided by her, you will commit no injustice; guided by her, you will not break any commandment, but rather you will understand the second part of the reduction of the ten. And the second is like unto this, 'Thou shalt love thy neighbor as thyself.' She is powerful and mighty, she is old but ever young, she is persecuted but always unconquered. Yet her power and might she may not use unless you are her true loyal sons, unless you lay claim, as of necessity to her fostering care and maternal protection.

"Secure, then, during your career, assured by her that all is well with you, reminded continually that there is an end to this life, but none to the life hereafter. Counseled to look upon your work as a means by which to merit and to lay up the coin of good works for the great hereafter; counseled not to desist from making of necessity a virtue; counseled to cast one long and lingering glance and constantly so, upon the image of your crucified Redeemer, the model of patience and resignation and forbearance, the model of the true workingman, the boy-carpenter of Nazareth, the child helper of his mother in their humble home; think you, dearly beloved, that anything else could happen other than the effect of being given to the desire to take up the Cross and follow Him, and when your hour of dissolution shall have come, bearing the brand upon your soul of the love of the Master.

ARCHBISHOP BRUCHESI'S ADDRESS.

After the sermon His Grace the Archbishop spoke as follows: "My dear Friends,—For the third time I am happy to see the workmen of Montreal at the foot of the altar, inaugurating their labor festival by an act of religion. The imposing scene which we are witnessing is being enacted at this very hour within the walls of Notre Dame Church. Your French-speaking brothers are there blending their voices in prayer and in hymns of praise.

(Continued on Page 8.)



REV. THOMAS HEFFERNAN.



HIS GRACE ARCHBISHOP BRUCHESI.



REV. M. CALLAGHAN, P.P.

Thomas F. Heffernan, of St. Anthony's Church.

After the sermon Rev. Father M. Callaghan, pastor of St. Patrick's, read a solemn consecration to the Sacred Heart.

Solemn Benediction of the Blessed Sacrament was imparted by His Grace, assisted by Very Rev. Abbe Leconq, Superior General of the Sulpicians, and Rev. Father Rioux, P. P. O.S.S.R., St. Ann's, Rev. Dr. Luke Callaghan being assistant priest.

Those present in the sanctuary were: Rev. M. Callaghan, P.P., St. Patrick's; Rev. Fathers Brady, P.P., St. Mary's; Killoran, P. Heffernan, St. Patrick's; Hazleton, S.J., and McDonald, S.J., Immaculate Conception; McCrory and Elliott, Cote St. Paul; R. E. Callahan, St. Agnes. The choir gave a very fine programme of sacred music.

called to do what you have been appointed to accomplish in your respective spheres. Nevertheless together we find ourselves engaged in realizing the designs of providence. God is beyond all question your Master. He is also my Master. We are His servants and only His servants. By being engaged in His service should we not be reputed the wisest, noblest, richest, freest and happiest of mortals? All the stars in the firmament glorify their Creator. It does not matter what may be their magnitude, their position or brilliancy. We glorify Him provided we adapt ourselves to the manifestations of His will. I congratulate you upon the imposing and inspiring spectacle you present upon the spirit of religion and edification you display in a most striking manner. You literally stand upon the pedestal of the most unpblemished fame. By gathering in