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The True Witness



Vol. LVIII., No. 25

MONTREAL, THURSDAY, DECEMBER 17, 1908

PRICE, FIVE CENTS

Solemn Dedication of Historic Bell Charlotte

Imposing Ceremony -- Immense Congregation Listens to Eloquent Sermons.

"Charlotte" the historic old bell which for nearly seventy years has pealed forth from the Gothic tower of St. Patrick's is once more in position, after having been recast, and with her has been placed a younger sister, also a product of the White-chapel Bell Foundry, the Holy Name bell. Charlotte had to be sent over to London last Spring, as she had sustained a fracture which made her silvery peal lose its harmony, but she was heard once more in the sanctuary of St. Patrick's, on Sunday last, with all her pristine sweetness restored, while the Holy Name bell is a fitting companion to the old bells now in the belfry. The peal of three bells will be heard for the first time on the feast of Christmas. The work of replacing Charlotte in her old position was carried out on Wednesday of this week, while the Holy Name bell was hung in position to-day.

The ceremony of the dedication of the old Charlotte and her young sister took place on Sunday, and was carried out with all the pomp and ceremonial prescribed by the Church for such occasions. Rev. Father Gerald McShane, the beloved pastor of St. Patrick's, had invited for this occasion the Right Reverend Timothy Casey, bishop of St. John N.B., to dedicate Charlotte, while His Lordship Mgr. Racicot, bishop of Pogle, and Administrator of the archdiocese of Montreal, blessed and dedicated the Holy Name bell.

St. Patrick's has rarely held a larger congregation, and the scene was that of the most brilliant celebrations, though the vestments of the officiating Bishop and the attending clergy was the penitential purple of Advent. The church was brilliantly illuminated for the occasion, while the choir, with Rev. Father Elliott as leader and Prof. B. F. Poier at the organ rendered its choicest programme at the three services held during the day.

At the opening of the service there was a procession from the vestry and up the centre aisle, to the sanctuary, where His Lordship the Bishop of St. John celebrated pontifical Mass. The order of the procession was as follows:

The cross-bearer and acolytes; the boys' chancel choir; St. Patrick's orphans' delegation; St. Patrick's junior boys' delegation; St. Patrick's junior girls' delegation; St. Patrick's senior girls' delegation; the Rev. Sisters of St. Bridget's Home and of St. Patrick's Orphanage (Grey Nuns); the Rev. Sisters of the Congregation (St. Patrick's Academy); the Rev. Christian Brothers; the sanctuary boys; the reverend clergy; His Lordship the officiating Bishop; the officers of the Mass.

The Bishop of St. John was assisted in the celebration of the Pontifical Mass by the following clergy: Rev. Isidore Kavanagh, S.J., Professor of Science at Loyola College, assistant priest; Rev. Father Sylvestre, Vice-Chancellor of the Archdiocese, and Rev. James P. Killoran, deacons of honor; Rev. F. J. Singleton and Rev. Martin Reid, chaplain of St. Patrick's Orphanage, deacon and subdeacon of the Mass.

Rev. Gerald J. McShane, pastor of St. Patrick's, after the usual Sunday announcements, welcomed in the name of the congregation His Lordship Bishop Casey, who had come from nearly one hundred miles to dedicate the historic old bell. He announced that Rev. Dr. D. J. O'Sullivan, who was well known to the congregation of St. Patrick's, had kindly consented to come from St. Alban's, Vermont, to deliver the sermon for this auspicious occasion. The pastor invited the people to join in the singing of the hymn "Holy God, We Praise Thy Name" at the end of the Mass. He also announced that instead of placing a plate to receive the offerings of those who came forward to ring the bell, he had decided to devote the proceeds of the collections of the day to paying the expense of recasting and restoring the old bell. Two ladies of leading families in the parish had contributed a considerable sum towards this purpose. There still remained, however, a large sum to be paid, and he invited every parishioner to give his or her contribution towards this object, in order that when the silvery chimes of Charlotte would be heard from the belfry of St. Patrick's in the generations to come, each could feel that through his or her contribution, all had contributed towards restoring to St. Patrick's the old bell which had announced the celebration of the sacred Mysteries and the events in the life of the parish.

Rev. Dr. O'Sullivan replaced the pastor, and took for his text the words of St. John the Baptist: "I am the voice of One crying in the wilderness: Make straight the paths of the Lord." All present were aware, declared the preacher, that they had assembled not alone for the ordinary celebration and observance of the sacred Mysteries of each Sunday. They had come to witness one of the solemn celebrations, the consecration of a bell for the use of their parish church. This it was which had actuated the unusual pomp which attended the celebration of the Mass of the day, which had caused the use of the bright lights,

holy oils seven times on the exterior and four times in the interior. During this ceremony, the bishop and his ministers will recite prayers from the penitential psalms, and the faithful will join in those prayers, so that the bell when consecrated may carry to God's throne for ages to come the spirit of grace.

The church is composed of two parts, the believing and teaching church. The bell speaks in the name of the believing and also in the

We Praise Thy Name." His Lordship Bishop Casey divesting himself of the purple robes, was vested with the white chasuble, and attended by Rev. Fathers Singleton and Reid, as deacon and subdeacon, proceeded to where the bells had been placed inside the sanctuary on the Epistle side, surrounded by flowers and fernery. He then proceeded to the imposing ceremony of exorcising, consecrating and dedicating the bell Charlotte. Rev. Father T. W.

had expressed His preference for the little ones, and His Lordship declared that he always felt nearer the Master when he spoke to the young. It was indeed a great day for St. Patrick's to have their old bell Charlotte restored, and he felt indebted to the pastor for the privilege of explaining to the children the message of the bell.

The bell announced to them and to the world the birth of a little child nearly two thousand years ago in Bethlehem—which meant the city of bread. The birth of that child had been announced to the lonely shepherds by angelic music, as tidings of great joy, for a Savior had been born to them. That Savior was still among them, and His Church was the city of bread. In the Church, His body and blood were given as bread to those who loved and served Him. Each day the bell rang out this message to the world outside that Our Lord is about to distribute the bread of life. The pastor of St. Patrick's had wished to have the little children take their part in the celebration of the voice which had announced to

striking: "But the hour cometh and now is when true lovers shall adore the Father in spirit and in truth." No one doubts that the sweetest music that can rise from earth to heaven breathes forth from the pure of heart, and finds expression in the professions of faith, in the gentle murmurs of prayer, in the signs of repentance, and in the aspirations of love; all these ascend as splendid melodies to the ears of our Father who is in heaven. Devote ourselves, however, to these beautiful exercises as generously as we may, they must ever diminish in value unless they are supported by some external props, some signs and ceremonies, which appeal to imagination and excite it to such ideas of the Divine Majesty and of God's rights over us, as will lead us on to adore, praise and invoke Him with renewed fervour.

The instinct of adoring God by sacrifice and ceremony is as old as humanity. Therefore it has been rightly said that the last man, who the splendors of the Divine Majesty broke upon him through the wonderful works of the new creation, burst forth in songs of adoration, praise and love. At the sight of the marvellous beauties being in celestial harmony over his head and spread on all sides about him, at the music of a thousand voices proclaiming through nature the power, wisdom and goodness of the world's Sovereign Architect, man, for whom all things were made, could not but feel inspired to sing the praises of his benefactor, his friend, and father. By God's gracious action on his soul, man was thus raised to a supernatural state, inspired to live on earth in a manner proper to his supernatural origin and his eternal destiny. Though sin unfortunately came, and marred most dreadfully the ineffable harmony of the divine plan, it did not, however, cause the Creator absolutely to abandon the crowning glory of His visible handiwork. He inspired His creature still to seek after those things that are of God, still to aspire after a supernatural union with the living Majesty on earth. Therefore do we find the Church of Israel, God's chosen people, form their laws and express their belief in signs and ceremonies and feasts, in expiations and sacrifices and celebrations, to connect the natural with the supernatural, earth with heaven, the present life with that which is to come.

There is a charm in recalling the splendid ceremonies of ancient Zion, full of magnificent souvenirs, all penetrated with the majesty of Jehovah. As from the temple the joyous peals of the trumpets proclaimed the march-longed-for Feast, the great crowds, clothed in splendid garments, pressed about the sanctuary, and as the multitude of levites, all burning with heavenly inspiration, blended their voices with the sound of the instruments; and the high priest, wearing his ephod, hanging with golden bells, prayed for Israel; Israel transported with joy, burst forth with tremendous acclamation: Hosanna, hosanna to God, the Most High! To all this splendor of song and music, patriarch and prophet, all on fire with light and love from on high, incessantly exhorted the people, and that Heaven was pleased with the acclaim, is proved, for scripture says: "And the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." Justly, therefore, do we hear the greatest of their singers chanting:

"Praise the Lord with timbrel and choir; praise Him with strings and organs.

"Praise Him on high-sounding cymbals; praise Him on cymbals of joy; let every spirit praise the Lord."

But is it not the same God of Majesty who came on earth in a more personal and striking manner to begin the work of redemption, and to establish the divine kingdom among men, on that Christmas night that marked the greatest epoch in the world's history? The timbrels and organs, the chords and cymbals of men, all earth's best in song and music, is judged by the Most High too feeble to herald the advent of His Son. He therefore throws open the heavenly gates, sends forth his angelic choicesters, and the melody of Heaven, such as earth had never heard before, resounded from the hillsides of Bethlehem: "Glory to God in the highest, and on earth peace to men of good will. I bring you glad tidings of great joy which shall be to all the people. This day is born to you a Saviour who is Christ the Lord—in the City of David."

And it is this same Christ, the Lord, our Emmanuel, who dwells with us substantially in our grand cathedrals and our village churches. This is His kingdom, which He sends to establish on earth, perpetrating His Holy Spirit and His promises. Religion makes use of everything it can find, the greatest, the richest, the most magnificent, to honor God's presence. What a spectacle of beauty does the Church afford, when, clothed in festive garments, her altars ablaze with lights, and collecting vast congregations of sincere worshippers, she adores, sings and prays! Recall, I beseech you, these words are true and



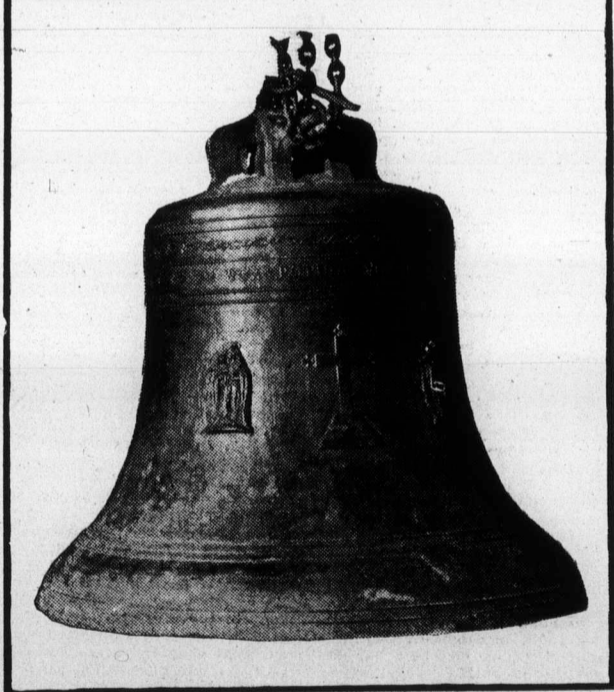
RT. REV. TIMOTHY CASEY, St. John, N.B., who Blessed the Bell Charlotte.



HIS LORDSHIP BISHOP RACICOT Officiating Bishop at the Blessing of Holy Name Bell.

name of the teaching church. Her peals call the people to attend Mass on Sunday and on other days in the name of the teaching church. She gives forth the news that a babe has been regenerated in the water of baptism, the glad tidings that young children have been admitted for the first time to Holy Communion.

O'Reilly also assisted His Lordship, washing the bell as prescribed by the ritual. The psalms were recited alternately by the Bishops and priests, and some of them were chanted alternately by the members of the choir at the organ and by the boys of the chancel choir, with pleasant and striking effect.



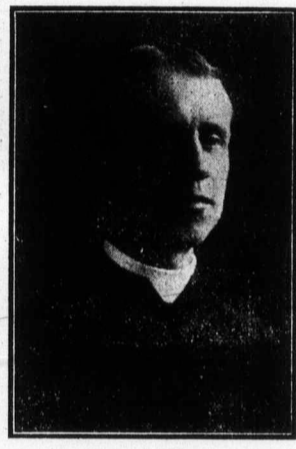
LA CHARLOTTE, BLESSED AND RE-DEDICATED ON SUNDAY LAST

peals joyfully forth when two hearts have been united before God's altar to continue the good work of Christian parents. The bell tells out a plaintive appeal for prayer for the souls of those who have been called to lay down their burden. Might the sound of the bell, loaded with the prayers of the faithful, reach many a heart and turn it to repentance, and courage to the drooping.

In conclusion the preacher urged his congregation to pray for those who had hearkened to the sound of the bell in the past, to those who heard it in the present and to those who would hear it in the future. Might this bell symbolize the work of St. Patrick's parish. Might there never in the future be a fracture of the bell, but let its harmony be heard for all time as a symbol of the harmony existing among the people of St. Patrick's and of the whole city.

At the close of the ceremony His Lordship struck two peals on the bell Charlotte, once more devoted to the service of St. Patrick's. The procession was then reformed, and proceeding down the centre aisle returned to the vestry. The vast majority of the great congregation then proceeded to sound the restored bell.

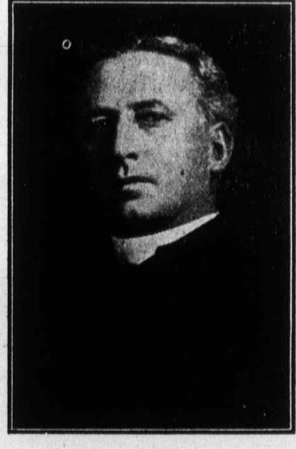
At 3.30 p.m. the children of the parish filled the greater part of the church to take their part in the ceremony of dedication of the bells. His Lordship Bishop Casey proceeded from the vestry to the sanctuary in a procession made up in the same way as that of the forenoon. He was attended by Rev. T. W. O'Reilly and Rev. F. J. Singleton. Led by Rev. Father Elliott, the young members of the congregation sang the hymn "Come Holy Ghost," after Rev. Father McShane had pointed out to the little ones the privilege which was theirs of having His Lordship Bishop Casey address them. Rev. Dr. Casey expressed the great pleasure afforded him in addressing the little ones. Our Lord



REV. G. J. MESHANE, S.S., Pastor of St. Patrick's.

their fathers and grandfathers the presence of God in the city of bread. The children would be called by the bell to come and join with their elders in praise and in magnifying God in this, His city of bread. Let them, therefore, when the opportunity was given them, gladly sound the bell so that in years to come they might tell their children's children that they had had a share in the consecration of Charlotte, the old bell, to the service of the new Bethlehem, the City of Bread.

The children joined in the singing of the hymns for the Solemn Benediction of the Blessed Sacrament, which was celebrated by His Lordship.



THE REV. D. J. O'SULLIVAN, Preacher at the Morning Service.

In the evening St. Patrick's was once more crowded to the doors. The members of the Holy Name Society, who were the donors of the Holy Name bell, occupied seats in the centre aisle. His Lordship Bishop Racicot officiated, assisted by Rev. Father Meahan, C.S.C., of St. Laurent College, as assistant priest and Rev. Father O'Reilly and Rev. James P. Killoran, of St. Patrick's.

Rev. Dr. Casey, Bishop of St. John, delivered the sermon, which was as follows: "Glory to God in the highest; and on earth peace to men of good will." Thus did angelic song with celestial music introduce Christianity into the world. It was God's plan, therefore prompted by a sovereign wisdom; it was suited beyond human conception to the needs of humanity. After all, if we want to know man's misery and its remedy, we have but to watch God's dealing with him in those things that relate to his last end. Why was the work of redemption with the inauguration of Christ's kingdom on earth introduced with music and song? When we note that the plan is divine, it becomes evident that there can be no other means in such keeping with the eternal fitness of things. Like every other precious saying of our Lord's, these words are true and

(Continued on Page 8.)