

## Tea Party Supplies.

We are headquarters for Tea Party and Picnic Supplies. We carry a large stock of all requirements for the catering business, such as Confectionery, Cigars, Nuts, Fruits, etc.

## SODA DRINKS.

We also manufacture a full line of Sodas, such as Ginger Ale, Cream Soda, Raspberry, Iron Brew, Hop Tonic, etc.

We have just been appointed Agents for the

## Land of Evangeline Pure Apple Cider

The Pure Juice of Choice Nova Scotia Apples.

This Cider is quite non-intoxicating and can be handled by stores, restaurants, etc. It is put up by a special English process which prevents any excessive amount of alcohol, but retains the exquisite flavor of the Annapolis Valley Fruit. No chemicals of any kind are used in the manufacture—it is just a Pure Fruit Juice, and will remain sweet and clear and sparkling indefinitely in any climate.

### A READY SELLER.

In Casks, Pints and Split Bottles. Write us for prices.

## EUREKA TEA.

If you have never tried our Eureka Tea it will pay you to do so. It is blended especially for our trade, and our sales on it show a continued increase. Price 25 cents per lb.

## R. F. Maddigan & Co.

Eureka Grocery,  
QUEEN STREET, CHARLOTTETOWN.

## A. E. McEACHEN

The Shoeman,

HAS BOUGHT THE BALANCE OF

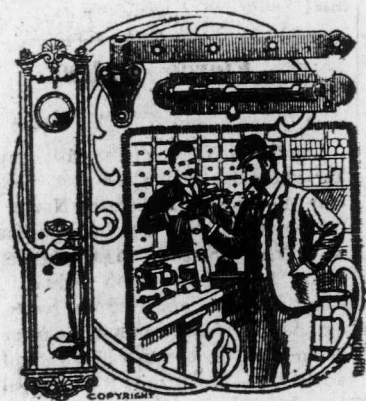
## Prowse Bros. Stock of Shoes.

Look out for Bargains.

500 PAIRS AT ABOUT HALF PRICE.

## A. E. McEACHEN,

THE SHOEMAN,  
82 and 84 Queen Street.



## For New Buildings

We carry the finest line of Hardware

to be found in any store.

Architects, Builders and Contractors, will find our line of goods the newest in design, the most adaptable and improved, and of the highest standard of merit in quality and durability.

Also a full line of pumps and piping.

## Stanley, Shaw & Peardon.

[June 12, 1907.]

## For Ladies' Wear.

Watches & Chains, Brooches and Pins, Locketts, Rings, Bracelets, Links, Eyeglasses, Chains.

## For Men's Use.

Watches and Chains, Links and Studs, Rings and Pins, Tie Clasps, Fobs.

## For the Young Ones.

Pins and Rings, Necklets and Locketts, Cups, Napkin Rings, Kdife, Fork and Spoon Thimbles.

## For the Home.

Clocks and Alarms, Barometers, Thermometers, Tea and Coffee Pots, Sugar and Butter Dishes, Pickle Dishes, Trays, Pudding Dishes, Toastracks, Eggstands, Spoons, Knives, Forks, and articles too numerous to mention.

## E. W. TAYLOR,

South Side Queen Square, City.

## Dominion Coal Company

## RESERVE COAL.

As the season for importing Coal in this Province is again near, we beg to advise dealers and consumers of Coal that we are in a position to grant orders for cargoes of Reserve, Screened, Run of mine, Nut and Slack Coal, F. O. B., a loading pier Sydney, Glace Bay or Louisburg, C. B.

Prices quoted on application, and all orders will receive our careful attention by mail or wire.

Reserve Coal is well known all over this Island, and is most extensively used for domestic and steam purposes.

Schooners are always in demand during the season and chartered at highest current rates of freight. Good despatch guaranteed schooners at loading piers.

## Peake Bros. & Co.,

Selling Agents for Prince Edward Island for Dominion Coal Company.

Charlottetown, P. E. I., April 21, 1909—4i

J. A. Mathieson, K. C., E. A. MacDonald  
Jas. D. Stewart

Mathieson, MacDonald & Stewart,  
Newson's Block, Charlottetown.

Barristers, Solicitors, etc.  
P. O. Building, Georgetown.

Fraser & McQuaid,  
Barristers & Attorneys-at-Law,

Souris, P. E. Island.  
A. L. Fraser, M.P. | A. F. McQuaid, B.A.  
Nov. 10, 1909—2m

### Consecration.

(The Catholic Encyclopedia, Volume IV)  
Copyright, 1906, by Robert Appleton Company

The ordinary minister of consecration is the diocesan bishop. He may, however, delegate another bishop to perform this function. A bishop of another diocese cannot licitly consecrate a church without the permission of the diocesan bishop, although without such permission the church would be validly consecrated. A priest cannot perform this rite unless he be delegated in a special manner by the Roman pontiff (Benedict XIV, Const. "Ex tunc prebuit", 16 November, 1748, §2). To consecrate a church licitly it is necessary to consecrate a fixed altar in the same church, which altar ordinarily ought to be the main one (Cong. Sac. Rit., 19 Sept., 1865). If this altar is already consecrated, one of the side altars may be consecrated (Cong. Sac. Rit., 31 Aug., 1873). If all the altars of a church are already consecrated, it cannot be licitly consecrated except by special Apostolic indult. One and the same bishop must consecrate both the church and the altar (Cong. Sac. Rit., 3 March, 1866). Although the consecration of the altar may for some reason be invalid, yet the church remains consecrated (Cong. Sac. Rit., 17 June, 1843). The essence of the consecration of a church consists in the anointing of the twelve crosses on the inner walls with the form: "Sanctificetur hoc templum etc." If before this ceremony the consecrator should become incapacitated for finishing the function, the whole rite must be repeated from the beginning (Cong. Sac. Rit., 12 April, 1614). The church should stand free on all sides so that the bishop may pass around it. If there be obstructions at only some points, the church may be consecrated (Cong. Sac. Rit., 19 September, 1865), but if the obstructions be of such a nature that the exterior walls cannot be reached, the church may not be consecrated without a special Apostolic indult (Cong. Sac. Rit., 22 February, 1888). On the walls inside the church twelve crosses must be painted, or (if they are made of stone or metal) attached to the walls. These crosses are not to be of wood or of any fragile material. They must never be removed (Cong. Sac. Rit., 18 February, 1896), and, documents failing, they serve to prove that the church has been consecrated. Under each cross a bracket holding a candle is affixed. The consecration may take place on any day of the year, but a Sunday or feast day is to be preferred (Pontificale Romanum). The consecrator and those who ask for the consecration (Van der Steppen, II, quest, 32, iii, says, "all the parish ioners, if it be a parish church"; Bernard, "Le Pontificale", II, p. 7, only the clergy attached to the church; Mars, "Institutiones Morales", I, n. 1221, nota 2do. Only the parish priest, if he alone asked (are obliged to observe the day before the consecration as a day of fasting and abstinence. If the consecration takes place on Monday, the fast is observed on the preceding Saturday. On the evening preceding the day of consecration, the consecrating bishop places in a reliquary the relics of the martyrs, which are to be placed in the altar, three grains of incense, and an attestation written on parchment, The Cong. Sac. Rit., 16 February, 1906, declared that for the valid consecration it suffices to have professed the relics of one martyr. The reliquary is then placed in an arched tabernacle of an altar in a nearby church or oratory, or in an adjacent room or the sacristy. At least two candles are kept burning before these relics during the night, and Matins and Lauds de omnium plurimum martyrum or of the proper Office of the martyrs whose relics have been placed in the reliquary, are sung or recited. At the beginning of the consecration on the next day the candles under the crosses on the walls are lighted. After this the bishop and the clergy go to the place in which the relics of the martyrs were deposited the evening before, the church mean while being left in charge of a deacon. Whilst the bishop is vesting the Seven Penitential Psalms are recited, after which all proceed to the main entrance of the church, where, remaining outside, the bishop blesses the water. The bishop then goes three times round the outside of the church, the first time sprinkling the upper part of the walls, the second time the lower part, and the third time on a level with his face. After each circuit the bishop strikes the door with the base of his crozier and says, "Lift up your gates, ye everlasting doors, and the King of Glory shall come in." Three times

the deacon within the church asks, "Who is this King of Glory?" Twice the bishop answers, "The Lord, strong and mighty; the Lord mighty in battle"; and the third time he says, "The Lord of Armies, He is the King of Glory." This triple sprinkling and circuit of the walls, according to Bl. Yves of Chartres (Sermo de Sacramentis Dedicacionis), symbolizes the triple immersion at holy baptism, the consecration of the soil as the spiritual temple of God, to which the material bears a certain analogy. The bishop and his attendants now enter the church, leaving the clergy and people outside, and the door is closed. The chanters sing the "Veni, Creator Spiritus" and chant or recite the Litany of the Saints. After this, whilst the canticle "Benedictus" is being chanted, the bishop traces with the point of his crozier, in the ashes spread on the floor, first, the Greek alphabet, beginning at the left side of the church door and proceeding to the Epistle corner of the church near the altar, then the Latin alphabet, beginning at the right side of the church door and proceeding to the Gospel corner of the church near the altar. The "Liber Sacramentorum" of St. Gregory I and the "Pontificale" of Egbert, Archbishop of York, attest the antiquity of this ceremony, which symbolizes the instruction given to the newly baptized in the elements of faith and piety. The crossing of the two lines points to the cross, that is Christ crucified, as the principal dogma of the Christian religion. The Greek and Latin languages represent the Jews and Gentiles respectively. The Greek alphabet is written first because the Jews were first called to the Christian Faith. The bishop then blesses the Gregorian water, a mixture of water, salt, ashes, and wine, prescribed by St. Gregory I to be used at the consecration of a church (P. L., LXXXVIII, 152 sq.). After this he goes to the main door of the church and with the point of the crozier traces a cross on the upper part and another on the lower part of the door inside. The ingredients of this water are to recall to our mind the legal purifications and the sacrifices of the Jewish people, the wine being the blood of Christ. The symbolism of this mixture is explained by authors in various manners. The cross traced on the door is to be, as it were, a guard lest the work of redemption in the church be thwarted by the malignant influence from without. The bishop now traces, with the Gregorian water, five crosses on the altar and then sprinkles the support and table of the altar seven times, passing round it seven times, whilst the chanters sing or recite the Psalm "Miserere." He then sprinkles the walls in the interior of the church three times, first the lower part, then on a level with his face, and lastly, the upper part, after which he sprinkles the floor of the church in the form of a cross, passing from the altar to the door, and from the Gospel to the Epistle side in the middle of the church. Having returned to the middle of the church, he sprinkles with egg yolk each time the floor before him, behind him, at his left, and at his right.

The bishop, clergy, and laity then go to the place in which the relics repose and in solemn procession carry them to the altar. Before entering, the relics are borne round the outside of the church, whilst the clergy and people repeat "Lord, have mercy on us." Having returned to the church door, the bishop gives a suitable exhortation to the people and addresses the fignndar of the church. Then some of the clergy reads the two decrees of the Council of Trent from the Pontificale. The bishop next anoints with holy chrism, three times, the pillar on each side of the door, after which the clergy and the laity enter the church, and the consecration of the altar takes place. (See II above). Finally, the twelve crosses on the interior walls are anointed with holy chrism and incensed by the bishop; the altar-cloth, vases, and ornaments of the church and altar are blessed, the solemn or low Mass is celebrated by the bishop. If he be too fatigued, he may appoint a priest to celebrate a high Mass in his stead. If more than one altar has been consecrated, it will suffice to celebrate Mass on the principal one (Cong. Sac. Rit., 22 February, 1888). At the end of the Mass an Indulgence of one year is published, which may be gained by all who visit the church on the day of consecration. At the same time another Indulgence which may be gained in the same manner on the anniversary of the consecration is published. If the latter Indulgence is granted by a cardinal in his titular church or in his diocese, it may be of two hundred days; if by an archbishop, of one hundred days; if by a bishop, of fifty days, in their respective dioceses. (S. C. Indulg., 28 Aug., 1903.)

The anniversary of the consecration is kept solemnly as a double of the first class with an octave each recurring year, until the church falls into ruin or is profane. In order to avoid the inconveniences likely to arise from its clashing with other solemnities, the bishop is empowered to appoint, in the act of consecration, another day for the anniversary, provided such day be not a double feast of the first or second class in the Universal Church, a privileged Sunday, or a local feast of the first class (Cong. Sac. Rit., 4 Feb., 1896), or a day in Advent or Lent (Cong. Sac. Rit., 12 June, 1860). Should the bishop fail to do so, or defer making such arrangement, the anniversary must be kept on the recurring actual day, or recourse must be had to the Apostolic See (Cardelli, Adnot., super Door, dat. 6 Sept. 1834).

Besides the anniversary of the consecration of individual or parish churches, the anniversary of the consecration of the cathedral of a diocese is celebrated as a double of the first class with an octave by the secular clergy living within the limits of the cathedral city, the secular clergy living outside the cathedral city celebrate it as a double of the first class without an octave, the regular clergy living within the limits of the cathedral city celebrate it as a double of the second class without an octave, the regular clergy outside the cathedral city are not obliged to celebrate it in any manner (Cong. Sac. Rit., 9 July, 1895). In some dioceses the simultaneous celebration on a fixed day of the consecration of all the churches of a diocese, irrespective of the fact that some of the churches are not consecrated, is granted by special indult. In this case individual consecrated churches are not allowed to celebrate the anniversary of the consecration of their respective churches. This day of common celebration is a double of the first class for all the clergy in the diocese, with this distinction, that it is a primary feast for those attached to consecrated churches and a secondary feast for the others (Cong. Sac. Rit., 24 March, 1900).

Loss of Consecration.—From the axiom in canon law "Consecratio ad rem parietibus obstat", it follows that a church loses its consecration (1) when the walls of the church are totally or in greater part simultaneously demolished; (2) when the inner walls are totally or in greater part simultaneously destroyed by fire; (3) when an addition is made to the walls of the church in length, breadth, or height, greater than the original walls.

Bona, *Rerum Liturgicarum libri duo* (Lurin, 1747 53); Martene, *De antiqua Ecclesiam ritibus* (Venice, 1753); Bernard, *Cure de liturgie romaine—le Pontificale* (Paris, 1902), II; Ambrogi, *Pastoraltheologie* (Ratisbon, 1884), II; Van der Steppen, *Sacra Liturgia* (Maastricht, 1903), III; Sautl, *Prælectiones Juris Canonici* (Ratisbon, 1886), III; Schulte, *Consecratio* (New York, 1907).

V. Consecration of Chalices and Patens.—The ordinary minister of the consecration of the chalice and paten used at Mass is a bishop. In missionary countries some priests, by Apostolic indult, have the privilege of consecrating these sacred vessels. The bishops of the United States have the faculty of delegating priests for performing this rite by virtue of the Facultates Extraordinarie, C. VI. These two altar vessels must be consecrated before they can be used at the altar. They are always consecrated at the same time, because both are indispensable at the celebration of Mass, the paten for holding the Body of Christ and the chalice for containing the Precious Blood. Chalices which were formerly used for the offerings of wine made by the faithful, for the ornamentation of the altar, and at the administration of baptism, to give to the newly baptized a symbolical beverage composed of milk and honey, were not consecrated. The same is true of the patens used at present at the Communion of the faithful to prevent consecrated Particles from falling to the floor.

Chalices and patens may be consecrated on any day of the year and at any hour, without solemnity, although in many places this rite takes place after Mass and at the altar. First the paten is consecrated, probably because it is to hold the Sacred Host, which is consecrated before the Precious Blood, and because the species of bread is always mentioned before the species of wine. The function begins with an address to the faithful, or at least to the attendants, exhorting them to implore the blessing of God on the action the consecrator is about to perform. This is followed by a prayer that God may render the rite efficacious, after which the

## HAD LAME BACK

Was Almost Unable To Move.  
Two Boxes of Doan's Kidney Pills Cured Her.

Mrs. M. B. Cairns, Upham, N.B., writes: "I feel it my duty to drop you a few lines to let you know what Doan's Kidney Pills did for me. I had such a lame back that I was almost unable to move, and my kidneys were in an awful condition. After taking two boxes of Doan's Pills I was completely cured and feel as well as I ever did."

"After taking two boxes of Doan's Pills I was completely cured and feel as well as I ever did."

Doan's Kidney Pills are a specific for all kidney troubles. They begin by expelling all the poisonous matter from the kidneys, and then heal the delicate membranes and make their action regular and natural.

Doan's Kidney Pills are entirely vegetable, and may be safely taken by young and old.

Price 50c per box, or 3 boxes for \$1.25, at all druggists or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

When ordering direct, specify "Doan's."

"My wife got an anonymous letter about me yesterday," says the man with the bald spot.

"You don't say!" replied the man with the dyed mustache. "Did it raise a row?"

"No she paid no attention to it whatever."

"Well, well, she is a woman in a thousand. What did the letter accuse you off?"

"It didn't accuse me of anything. It said I was a thoroughly respectable man."

Milburn's Sterling Headache Powders give women prompt relief from monthly pains and leave no bad after effects whatever. Be sure you get Milburn's. Price 25 and 50cts.

"My wife is getting to be very lonesome," complained Groucher. "she does not seem to know her own mind from one minute to the next."

"My wife," said Kratchett, "is the same way. She's as uncertain as the weather."

"Hub! Mine's as uncertain as the weather forecaster."

## A Sensible Merchant.

Mrs. Fred. Laine, St. George, Ont. writes:—"My little girl would cough so at night that neither the nor I could get any rest. I gave her Dr. Wood's Norway Pine Syrup and am thankful to say it cured her cough quickly."

"Why do you always put a pitcher of water and a glass on a table before an orator?"

"That," said the chairman of many reception committees, "is to give him something to do in a case he forgets his place and has to stop and think."

Minard's Liniment cures Dandruff.

"I can't believe," she said sadly, "that he really loves me."

"What has put that into your head?"

"Before he took me in his arms, after we had not seen each other for two weeks, he carefully removed two cigars from his vest pocket."

## Sprained Arm.

Mary Ovington, Jasper, Ont., writes:—"My mother had a badly sprained arm. Nothing we used did her any good. Then father got Bayard's Yellow Oil and it cured mother's arm in a few days." Price 25c.

"Junks, when are you going to marry the Widow Goodbye?"

"I didn't know I was going to marry her."

"What! Hasn't she mentioned it to you?"

Minard's Liniment cures Dandruff.

## Severe Pains In The Liver.

Had Several Doctors.

A COMPLETE CURE EFFECTED BY A FEW VIALS OF MILBURN'S LAXA-LIVER PILLS

Mr. F. H. Wood, Crystal, Ont., writes: "For several years I was greatly troubled with severe pains in the Liver. I had several doctors attend me but without any success. At last I was advised to try Milburn's Laxa-Liver Pills, and after taking a few vials I was completely cured. It is now about six months since I took them, and I have had no return of my trouble since. I can honestly recommend them to every person who is troubled the same as I was."

Milburn's Laxa-Liver Pills are 25c per vial or 3 vials for \$1.00, at all druggists or mailed direct, on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.