

(Continued from first page.)

the ring. This rite is found in all the ancient rituals—Latin, Greek, Syrian—though in early times it seems not to have been universal among the Latins. Now follows the imposition of hands, which, according to the common opinion, is the essence of consecration. Both the consecrator and the assistant bishops place both hands, to express the plenitude of the power conferred and of the grace asked for, on the head of the elect, saying, "Receive the Holy Ghost"—without restriction and with all His gifts, as the simple formula indicates. Theologians do not agree as to whether the communication of the gift of the Holy Ghost is directly implied in these words, but the prayers which follow seem to determine the imposition of hands by which the grace and power of the episcopacy is signified and conferred. In the Greek ritual the prayer which accompanies the imposition of hands is clearly the form. The "Veni, Creator Spiritus" is sung, during which the consecrator first makes the sign of the cross with holy chrism on the crown or tonsure of the new bishop and then anoints the rest of the crown. That this anointment symbolizes the gifts of the Holy Ghost with which the Church desires a bishop to be filled, is evident from the prayer which follows, "May consecration of faith, purity of love, sincerity of peace abound in him." The anointing of the hands of the bishop in the form of a cross, and afterwards of the entire palms, then follows. This anointment indicates the powers that are given to him. The consecrator then makes thrice the sign of the cross over the hands thus anointed and prays: "Whosoever thou shalt bless, may it be blessed; and whosoever thou shalt anoint may it be sanctified; and may the imposition of this consecrated hand and thumb be profitable in all things to salvation." The hands of the bishop are then joined, the right resting on the left, and placed in a linen cloth which is suspended from his neck.

Itching Skin

Distress by day and night—That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

Hood's Sarsaparilla

rids the blood of all impurities and cures all eruptions. The source of the trouble is in the blood—make that pure and this itching, burning, itching skin disease will disappear. "I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." Max. De. K. Wain, Cove Point, Md.

middle, and at the four corners; thirdly, whilst going round the altar three times. After the third incensation, the censer is given to a priest, vested in surplice, who, till the end of the consecration, continues going around the altar, incensing it on all sides, save when the bishop uses the censer. The incense symbolizes the sweet odour of prayer which is to ascend from the altar to heaven, whilst the fullness of the grace of the Holy Ghost, which is to descend on the altar and the faithful, is indicated by the prayers recited after the three incensations which follow. The consecrator then anoints the table of the altar at the middle and the four corners, twice with the oil of catechumens, and the third time with holy chrism. After each unctio he goes round the altar once, incensing it continuously, the first and second time passing by the Epistle side, and third time by the Gospel side. Finally, as if to indicate the complete sanctification of the altar, he pours and spreads over its table the oil of catechumens and holy chrism together, rubbing the holy oils over it with his right hand, whilst the chanters sing the appropriate antiphon, "Behold the smell of my son is as the smell of a plentiful field," etc. (Gen. xxvii, 27, 28). When the church is consecrated at the same time, the twelve crosses on the inner walls are now anointed with holy chrism and incensed. The consecrator then blesses the incense and sprinkles it with holy water. Then he forms it into five crosses, each consisting of five grains, on the table of the altar, in the middle and at the four corners. Over each cross of incense he places a cross made of this wax taper. The ends of each cross are lighted, and with them the incense is burned and consumed. This ceremony symbolizes the true sacrifice which is thereafter to be offered on the altar; and it indicates that our prayers must be fervent and animated by true and lively faith if they are to be acceptable to God and efficacious against our spiritual enemies. Finally, the bishop traces with holy chrism a cross on the front of the altar and on the juncture of the table and the base on which it rests at the four corners, as if to join them together, to indicate that this altar is to be in future a firmly fixed and constant source of grace to all who with faith approach it. Then follow the blessings of the altar-cloths, vases, and ornaments of the altar, the celebration of Mass, and the publication of the indulgences, as at the end of the consecration of a church.

Loss of Consecration.—An altar loses its consecration: (1) when the table of the altar is broken into two or more large pieces; (2) when at the corner of the table that portion which the consecrator anointed with holy oil is broken off; (3) when several large stones of the support of the table are removed; (4) when one of the columns which support the table at the corners is removed; (5) if for any reason whatever the table is removed from its support, or only raised from it—e. g., to renew the cement; (6) by the removal of the relics, or by the fracture or removal, by chance or design, of the small cover, or slab, placed over the cavity containing the relics. (See also Altar, History of the Christian.)

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Presentation of the episcopal insignia.—The crozier is then blessed and handed to the bishop, who recites it between the index and middle fingers, the hands remaining joined. The consecrator at the same time admonishes him, as the Ritual indicates, that the true character of the ecclesiastical shepherd is to temper the exercise of justice with meekness, and not to neglect strictness of discipline through love of tranquillity. The consecrator then blesses the ring and places it on the third finger of the bishop's right hand, reminding the latter that it is the symbol of fidelity which he owes to Holy Church. The book of the Gospels is taken from the bishop's shoulders and handed to him, with the command to go and preach to the people committed to his care. He then receives the kiss of peace from the consecrator and the assistant bishops, and the latter conduct him to his altar, where the crown of his head is cleansed with crumbs of bread, and his hair is adjusted. Afterwards the bishop washes his hands, and both he and the consecrator, at their respective altars, continue the Mass as usual, down to the prayer of the Offertory inclusively. After the Offertory the new bishop is led to the consecrator's altar where he presents to the latter two lighted torches, two loaves of bread, and two small barrels of wine. This offering is a relic of ancient discipline, according to which the faithful made their offerings on such occasions for the support of the clergy and other purposes connected with religion. From the Offertory to the Communion the bishop stands at the Epistle side of the consecrator's altar and recites and sings together with the latter everything as indicated in the Missal. After the consecrator has consumed one-half of the Host which he consecrated at Mass, and partaken of one-half of the Precious Blood together with the particles of the consecrated Host that was dropped into the chalice, he Communicates the bishop by giving him, first, the other half of the consecrated Host, and then the Precious Blood remaining in the chalice. Both take the ablutions from different chalices, after which the new bishop goes to the Gospel side of the consecrator's altar, and with the consecrator continues the Mass down to the blessing inclusively. The consecrator then blesses the mitre and places it on the head of the bishop, referring to its mystical signification as a helmet of protection and salvation, that the wearer of it may seem terrible to the opponents of truth and be their sturdy adversary. The gloves are then blessed and put on the hands of the bishop, referring to the action of Jacob, who, having his hands covered with the skins of kids, implored and received the paternal blessing. In like manner the consecrator prays that the wearer of the gloves may deserve to implore and receive the blessings of Divine grace by means of the saving Host offered by his hands.

Conclusion.—The new bishop is then enthroned on the sedal stool on the predella, from which the consecrator has risen, or, if the ceremony be performed in the cathedral of the new bishop, on the usual episcopal throne. The Te Deum is now

Ordinarily, only a bishop may consecrate an altar-stone, but by pontifical privilege some abbots have this faculty for altar-stones used in their own churches. The Holy See frequently grants this privilege to priests labouring in missionary countries. The bishops of the United States have the faculty of delegating priests to perform this function by virtue of

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