

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCT. 5, 1910

Vol. XXXIX, No. 40

## Tea Party Supplies. For Ladies' Wear.

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.

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 piers Sydney, Glouce 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—41

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

Fraser & McQuaid,

Barristers & Attorneys-at-Law, Solicitors, Notaries Public, etc.,

Souris, P. E. Island.

Newson's Block, Charlottetown.

Barristers, Solicitors, etc.

P. O. Building, Georgetown.

J. L. Fraser, R. P. A. F. McQuaid, R. A.

Nov. 10, 1906—2m.

### Consecration.

(The Catholic Encyclopedia, Volume IV)  
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Consecration, in general, is an act by which a thing is separated from a common and profane to a sacred use, or by which a person or thing is dedicated to the service and worship of God by prayers, rites, and ceremonies. The custom of consecrating persons to the Divine service and things to serve in the worship of God may be traced to the remotest times. We find rites of consecration mentioned in the early cult of the Egyptians and other pagan nations. Among the Semitic tribes it consisted in the threefold act of separating, sanctifying, or purifying, and devoting or offering to the Deity. In the Hebrew Law we find it applied to the entire people whom Moses, by a solemn act of consecration, designated as the People of God. As described in the Book of Exodus (xxix), the rite used on this occasion consisted (1) of the erection of an altar and twelve memorial stones (to represent the twelve tribes); (2) of the selection of twelve youths to perform the burnt-offering of the holocaust; (3) Moses read the covenant and the people made their profession of obedience; (4) Moses sprinkled upon the people the blood reserved from the holocaust. Later on we read of the consecration of the priests—Aaron and his sons (Exod., xxix)—who had been previously elected (Exod., xxviii). Here we have the act of consecration consisting of purifying, investing, and anointing (Lev., viii) as a preparation for their offering public sacrifice. The placing of the meat in their hands (Exod., xxix) was considered an essential part of the ceremony of consecration, where the expression filling the hand has been considered identical with consecrating. As to the oil used in this consecration, we find the particulars in Exodus (xxx, 24; xxxvii, 29).

Distinct from the priestly consecration is that of the Levites (Num., iii, 6) who represent the first-born of all the tribes. The rite of their consecration is described in Numbers, viii. Another kind of personal consecration among the Hebrews was that of the Nazirites (Num., vi). It implied the voluntary separation from certain things, dedication to God, and a vow of special sanctity. Similarly, the rites of consecration of objects—such as temples, altars, firstfruits, spoils of war, etc.—are minutely described in the Old Testament. Among the Romans whatever was devoted to the worship of their gods (fields, animals, etc.) was said to be consecrated, and the objects which pertained intimately to their worship (temples, altars, etc.) were said to be dedicated. These words were however, often used indiscriminately, and in both cases it was understood that the object once consecrated or dedicated remained sacred in perpetuum.

The Church distinguishes consecration from blessing, both in regard to persons and to things. Hence the Roman Pontifical treats of the consecration of a bishop and of the blessing of a consecration stone and the consecration of a church or altar. In both, the persons or things pass from a common, or profane, order to a new state, and become the subjects or instruments of Divine protection. As a consecration the ceremonies are more solemn and elaborate than at a blessing; the graces attached to consecration are more numerous and efficacious than those attached to a blessing; the profanation of a consecrated person or thing carries with it a grave species of sin, namely sacrilege, which the profanation of a blessed person or thing does not always do. Of consecrations proper the Roman Pontifical contains one of persons, that is of a bishop, and four of things, that is, of a fixed altar, of an altar-stone, of a church, and of a chalice and paten. The consecration of a church is also called its dedication (q. v.) in accordance with the distinction between consecration and dedication among the ancient Romans pointed out above. To these might be probably added confirmation and Holy orders, for which, however, the Roman Pontifical, because they are distinct sacraments, has retained their proper names. If we except the consecration of a bishop, which is a sacrament—although there is a question among theologians, whether the sacrament and the

character imprinted by it are distinct from the sacrament and character of the priesthood, or only a certain extension of the sacerdotal sacrament and character—the other consecrations are sacramentals. These are inanimate things which are not susceptible of Divine grace, but are a medium of its communication, since by their consecration they acquire a certain spiritual power by which they are rendered in perpetuum fit and suitable for Divine worship. (St. Thomas Aquinas, Summa Theol. III, Q. lxxxiii, a. 3, ad 3 and 4.)

In the Eastern Churches the prayers at the consecration of altars and sacred vessels are of the same import as those used in the Latin Church, and they are accompanied by the sign of the cross and the anointing with holy oils (Renandot, "Liturgiarum Orient. Collectio," I, Ad benedictiones). At the consecration of a bishop, the Orientalists hold, with the Latins, that the essence consists in the laying-on of hands, and they entirely omit the anointing with holy oils (Morinus, De sacris Ecclesie ordinationibus, Pars III, Appendix).

When we speak of consecration without any special qualification, we ordinarily understand it as the act by which, in the celebration of Holy Mass, the bread and wine are changed into the body and blood of Christ. It is called transubstantiation, for in the Sacrament of the Eucharist the substance of bread and wine do not remain, but the entire substance of bread is changed into the body of Christ, and the entire substance of wine is changed into his blood, the species or outward semblance of bread and wine alone remaining. This change is produced in virtue of the words: This is my body and This is my blood, pronounced by the priest assuming the person of Christ and using the same ceremonies that Christ used at the Last Supper. That this is the essential form has been the constant belief and teaching of both the Eastern and Western Churches (Renandot, "Liturgiarum Orientalium Collectio," I, 1).

I. Consecration of a Bishop.—The consecration of a bishop marks the plenitude of the priesthood, and it is probable that on this account the "Pontifical Romanum" places the ceremony of episcopal consecration immediately after that of the ordination of priests, Tit. XIII, "De consecratione electi in Episcopum." Episcopal jurisdiction is acquired by the act of election and confirmation or by definite appointment, whilst the fullness of the priestly power itself is obtained in consecration, as the completion of hierarchical order. Formerly the consecration of a suffragan bishop was performed jure communi by the metropolitan of the province, who could delegate another bishop. An archbishop was consecrated by one of his suffragans, the senior being usually selected. If the bishop-elect was not a suffragan of any ecclesiastical province the nearest bishop performed the ceremony. According to the present discipline of the Church the office of consecrator is reserved to the Roman pontiff, who performs the consecration in person or delegates it to another (Benedict XIV, Const. "In postremo," 10 Oct., 1756 § 17). If the consecration takes place in Rome, and the bishop-elect receives the permission to choose the consecrator, he must select a cardinal who is a bishop, or one of the four titular Latin patriarchs residing in Rome. If they refuse to perform the ceremony, he may choose any archbishop or bishop. A suffragan, however, is obliged to select the metropolitan of his province, if the latter be in Rome (ibidem). In Rome the consecration takes place in a consecrated church or in the papal chapel (Cong. Sac. Rit., Decr. V of the latest edit., no date). If the consecration is to take place outside of Rome, an Apostolic commission is sent to the bishop-elect, in which the Roman pontiff grants him the faculty of choosing any bishop having communion with the Holy See to consecrate him and administer the oath, a pledge of obedience and respect to the Apostolic See. Besides the consecrator, the ancient canons and the general practice of the Church require two assistant bishops. This is not of Divine but of Apostolic institution (Santi, "Prælectiones Juris Canonici," Vol. I, Tit. vi, n. 49), and hence, in cases of necessity, when it is impossible to procure three bishops, the places of the two assistant bishops may, by Apostolic favour, be filled by priests, who should be dignitaries (Cong. Sac. Rit., 16 July, 1805). These priests must observe the rubrics of the "Pontifical Romanum" with regard to the imposition of hands and the kiss of peace (Cong. Sac. Rit., 9 June, 1853). Benedict XIV (De Synod. Discip., Lib. III, cap. xiii, n. 2 seq.) holds that the consecration of a bishop, when the consecrator is assisted by one priest, although the

Apostolic Brief required two assistant priests, is valid although illicit. In missionary countries the consecrator may perform the ceremony without the assistance even of priests (Zitelli, "Apparatus Juris Ecclesiastici," Lib. I, Tit. i, § iv). The selection of the assistant bishops or priests is left to the consecrator, whose choice is, however, understood to be in harmony with the wishes of the bishop-elect (Martinez, Lib. VII, cap. iv, n. 5). The day of consecration should be a Sunday or the feast of an Apostle, that is to say a dies natalis, and not merely a day which commemorates some event of his life, e. g. the Conversion of St. Paul. Since in liturgy Evangelists are regarded as Apostles (Cong. Sac. Rit., 17 July, 1706) their feast days may be selected. The choice of any other day must be ratified by special indulgent of the Holy See. Outside of Rome the consecration ought to be performed, if it can be conveniently done, in the cathedral of the diocese, and within the province of the bishop-elect; the latter may, however, select any church or chapel for the ceremony. A bishop must be consecrated before the expiration of three months after his election or appointment. If it is delayed beyond this time without sufficient reason, the bishop is obliged to relinquish the revenues to which he is entitled; if it is delayed six months, he may be deprived of his episcopal see (Cong. Trid., Sess. XXIII, cap. ii, De Reform). Titular bishops forfeit their right of episcopal dignity unless they are consecrated within six months of their appointment (Benedict XIV, Const. "Quam a nobis," 4 Aug., 1747, § sine sane). According to the ancient canons, both the consecrator and the bishop-elect are expected to observe the day preceding the consecration as a fast day.

The ceremony of consecration of a bishop is one of the most splendid and impressive known to the Church. It may be divided into four parts: the proleudes, the consecration proper, the presentation of the insignia, and the conclusion. It takes place during Mass celebrated by both the consecrator and the bishop-elect. For this purpose a separate altar is erected for the bishop-elect near the altar at which the consecrator celebrates Mass, either in a side chapel, or in the sanctuary, or just outside of it.

Preludes.—The consecrator is vested in full pontificals of the colour of the Mass of the day; the assistant bishops, in amice, stole, and cope of the same colour, and a white linen or damask mitre; the bishop-elect in amice, alb, cinctor, white stole crossed on the breast, and cope and biretta. The consecrator is seated on a faldstool placed on the predella of the altar, facing the bishop-elect, who sits between the assistant bishops, upon a seat placed on the sanctuary floor. The senior assistant bishop presents the elect to the consecrator, after which the Apostolic commission is called for and read. Then the elect, kneeling before the consecrator, takes an oath in which he promises to be obedient to the Holy See, to promote its rights, honours, privileges, and authority, visit the City of Rome at stated times, render an account of his whole pastoral office to the pope, execute all Apostolic mandates, and preserve inviolable all the possessions of his Church. Then follows the excommunication, in which seven anathemas concerning the canons of the Church and articles of faith are proposed, to which the elect answers, "I will," and "I do believe," respectively, each time rising slightly and uncovering his head. Mass is now begun at the foot of the consecrator's altar and continued down to "Oramus. Aufer a nobis" inclusively. The elect is then led by the assistant bishop to the side altar, at which, having been clad in his pontifical vestments, he continues the Mass, simultaneously with the consecrator, down to the last verse of the Gradual, Tract, or Sequence exclusively, without any change in the liturgy, except that the collect for the elect is added to the prayer of the day under one conclusion. The elect is again presented to the consecrator, who sets forth the duties and powers of a bishop: "It behooves a bishop to judge, interpret, consecrate, offer, baptize and confirm." The clergy and the faithful are then invited to pray that God may bestow the abundance of His grace on the elect. The Litany of the Saints is now recited or chanted, while the elect lies prostrate on the floor of the sanctuary and all the others kneel.

Consecration.—The consecrator, aided by the assistant bishop, takes the book of the Gospel and, opening it, places it on the neck and shoulders of the elect, so that the bottom of the page be next to the elect's head, and the book is held in this manner by one of the clergy until it is given to the elect after the presentation of

(Continued on fourth page.)

### Bad Blood Means Bad Health.

#### BURDOCK BLOOD BITTERS

Makes Good Blood and Good Blood Means Good Health.

Mrs. Fred Biggs, Kingston, Ont., writes:—"I was completely run down, my blood was out of order, and I used to get so weak I would be compelled to stay in bed for weeks at a time. I could not eat, and was pale and thin; everyone thought I was going into different doctors, until a friend advised me to use Burdock Blood Bitters. "I did not have one bottle used when my appetite began to improve. "I used six bottles. "I gained ten pounds in two weeks. Ninety-three pounds. It just seemed to pull me from the grave as I never expected to be strong again. I will tell every sufferer of your wonderful remedy." Burdock Blood Bitters is manufactured by The T. Milburn Co. Limited, Toronto, Ont. See that their signature appears on every bottle.

Young Mother—"Wake up! Quick! You must run for the doctor."  
Young Father—"Eh? What's the matter?"  
Young Mother—"Baby has stopped smiling in her sleep."

"Won't you please give me an order?" pleaded the persistent drummer.  
"Certainly," replied the crusty proprietor, "Get out."

"They're very commonplace."  
"So?"  
"Yes, they have their milk delivered at the front door."

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 50c.

"You can't guess what sister said about you just before you came in, Mr. Highcollar," said little Johnnie. "I haven't an idea in the world, Johnnie. That's it. You guessed it the very first time."

#### 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."

Doctor—"What can I do for you?"  
Patient—"I have cut my index finger."  
Doctor—"Very sorry. But I am a specialist on the middle finger."

Minard's Liniment cures Dandruff.  
From home to the office  
And back again,  
One nickel cigar, then  
To bed at ten.

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

Jinks—"I saw something cheap at a bargain counter today."  
Binks—"What was it?"  
Jinks—"A man waiting for his wife."

Minard's Liniment cures Dandruff.  
"Did you say that two artists had worked on your wife's portrait?"  
"Yes, a portrait artist did her face and figure and a landscape painter her hat."

#### Was Troubled With His Liver For Four Years.

#### Doctors Gave Him Up.

#### MILBURN'S LAXA-LIVER PILLS

CURED HIM

Mr. Harry Graves, Junks, Alta., writes:—"I can not say enough in regard to your wonderful Milburn's Laxa-Liver Pills. For four years I was troubled with my liver, and at times it would get so bad I could not move around. At last the doctors gave me up saying it was impossible for me to get cured. My father got me four vials of your Milburn's Laxa-Liver Pills, but I told him there was no use trying them and that it was only a waste of money, however I took them and to-day, six months later, I am a well man and weigh twenty-four pounds more than I did. I would advise all liver sufferers to use them." Milburn's Laxa-Liver Pills are 25 cents a vial, or 5 vials for \$1.00, at all dealers. We will be mailed direct on receipt of price by The T. Milburn Co. Limited, Toronto, Ont.