

Hanley, P. J.
Treatise on the Sacrament
ADQ 9672

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on the
Sacrament of
Extreme Unction

BY
REV. P. J. HANLEY



FR. PUSTET & CO
PUBLISHERS AND BOOKSELLERS.

RATISBON ROME
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Nihil Obstat.

REMIGIUS LAFORT, S.T.L.,

Censor.

Imprimatur.

✠ JOHN M. FARLEY,

Archbishop of New York.

MAY 15, 1907

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BY REV. PATRICK J. HANLEY



INTRODUCTION

THE following treatise is published with the hope that it will afford profitable reading to young and old, and in view of the fact that there is no treatise in English on the subject worthy of the name. The clergy and the laity will find in it information not found outside of large theological works.

I have consulted the most eminent and orthodox of ancient and modern theologians, and I have tried to follow their teachings and their spirit.

I have read the most approved and the most conservative of medical works treating directly or indirectly with the subject in hand, and I give the decisions which appear to me to be in consonance with the spirit of Catholic theology.

The doctrine given in this treatise and the opinions expressed herein I have taken from standard Catholic theological works. I have, at times, used the very phraseology of the great masters of the sacred science of theology; and I shall here merely express the hope that I have not misinterpreted their meaning, nor weakened their arguments, nor diminished in any way the lucid manner in which they treat the subject.

I have done my best to catch the spirit of the Church, and thus avoid using language calculated to offend pious ears. I have ever kept before my mind the words attributed to St. Augustine, and well worthy of that extraordinary genius, viz., "In these things that are necessary, let there be unity; in doubt,

liberty; and in all things, charity." But if any word or phrase has crept into the treatise which can be construed as opposed to the teaching of the Church, or her theologians, I hereby condemn and repudiate such a word, or such a phrase. A Catholic ought not to be satisfied to listen, and obey the voice of the Church; he ought to think and feel with the Church, the spouse of Christ, in purity, a virgin; in love, a mother; for she has the adoption of sons, and the glory, and the covenants, and the revealed law, and the service of God, and the promises, and she is the pillar and the ground of truth. Catholics ought to put their all at her disposal, that she may carry out her divine mission on earth, and ever join one another in the divine hope that we all shall meet in Mount Zion and the heavenly Jerusalem, in the company of many thousands of angels, the church of the first born who are written in heaven, with God the judge of all, and the spirits of the just made perfect, and Jesus the mediator of the New Testament, with Mary, the glory of Jerusalem, the joy of Israel, the honor of her people.

P. J. H.

EXTREME UNCTION

Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord — James v. 14.

BAPTISM gives us a new life, a spiritual life, which is strengthened by confirmation and nourished by the Eucharist. And when this spiritual life is lost by mortal sin it can be regained by the Sacrament of Penance. Those four sacraments give man all the assistance necessary to live a pious and holy life. But since he only is crowned who perseveres unto the end, it is necessary that when death comes he receive such help that he may not lose the crown which he had won during life. The surest aid is the Sacrament of Extreme Unction, which is the completion of the Sacrament of Penance, and which is, according to St. Thomas, *Contra Gent.* IV. 7: 3, the consummation of the whole spiritual life by which man is prepared to participate in eternal glory. As confirmation is called by the Fathers the perfection and completion of baptism, so is Extreme Unction to be regarded the completion of penance, or the whole Christian life; for the true Christian's life is, as the Council of Trent declares (*Sess. XIV., Doctr. Unct.*), a perpetual penance.

It is the province of penance to wipe out sin, and that of Extreme Unction to take away the relics of sin.

ITS NAMES

Extreme Unction is known by various names; from the matter of which it consists it is called the Holy Oil, *agion elaion* by the Greeks, the Oil of Benediction, the Sacrament of the Sacred Unction; from its matter and form it is called by the Greeks *euchelaion*, or prayer with oil, and *to agion elaion*; from the subject by whom it is received it is called Unction of the Infirm and Extreme Unction — the latter since the twelfth century — because, as the Catechism of Trent says, it is the last unction administered to members of the Church — the other unctions are used in baptism, confirmation, ordination and other consecrations — and because it is administered when man reaches the extreme term of life. Hence the Catechism of Trent calls it, after our predecessors in the faith, the Unction of the Infirm and the Sacrament of the Departing. The Orientals called it *Kendil*, viz., a lamp; and from its effect we call it the medicine of the soul and body, and the liquor by which health is given us, and sins forgiven. It was called also in the early ages the Blessed Unction, the Anointing of the Sick, the Oil of Reconciliation, the Sacrament of the Pilgrim, and the Unction of the Wanderer. The name by which the Sacrament is called to-day was used by the holy Virgin Maura when she asked Prudentius, bishop of Troyes, to administer to her the Sacrament of Extreme Unction. She lived in the ninth century.

ITS DEFINITION

Extreme Unction is a sacrament instituted by Christ and promulgated by St. James for the salvation of the soul and body of the sick whose life is in danger, and is conferred by

the anointing of blessed oil and the prayer of the priest. In this definition we see that the immediate author is Christ; the effect, the health of the soul and body; the subject, the sick whose life is in danger; the remote matter, blessed oil; the proximate matter, the anointing; the form, the prayer; and the person of the minister, the priest.

WHEN INSTITUTED

It is not known with certainty when this sacrament was instituted. Many authorities say that Christ instituted it before His death — probably when He sent His apostles to Galilee to preach — and the apostles dispensed it while our blessed Lord was still living. They base their belief on the words of St. Mark vi. 13, “And the apostles anointed with oil the sick, and healed them.” Ven. Bede, Franciscus Lucas, and Maldonatus teach this.

But the commonly received opinion is that Extreme Unction was instituted after the Resurrection, or at least after the Last Supper, because the minister of this sacrament is the priest. And it is evident from the Council of Trent (Sess. XXII., Cap. 1 and Can. 2), the apostles were not ordained priests till the Last Supper; and hence the apostles could not confer Extreme Unction till they had been ordained. The anointing spoken of by St. Mark produced only bodily cures. It was not confined to the baptized, for it was conferred on “Many that were sick” and hence most likely on those who were not baptized. Therefore it was not the Sacrament of Extreme Unction, for it can be conferred only on the baptized. But the anointing referred to by St. Mark obscurely signified and prefigured the sacrament. Hence the Council of Trent (Sess.

XIV., Cap. 1) says that this "Sacrament was insinuated by St. Mark, but promulgated and commended to the faithful by James the Apostle."

ERRORS

The Albigenses denied the existence of this sacrament. The Waldenses, Wicleffites, and Hussites showed more or less contempt for it, but it is not certain that they entirely rejected it. Luther said it was a rite like a sacramental; he, however, absolutely denied to it the dignity of a sacrament. Calvin called it a fictitious sacrament, and a histrionic hypocrisy (Inst., L. LV. C. 19, Sec. 18), and entirely rejected it. Melancthon called it a superstitious ceremony. Protestants to-day, if we except the Ritualists, unanimously reject it, and they say that the words of St. James refer to the corporal healing of the sick.

IT IS A SACRAMENT

Extreme Unction is, truly and properly speaking, a sacrament of the New Law. This is an article of faith, as is evident from the words of the Council of Trent, XIV., Can. 1: "If anyone says that Extreme Unction is not truly and properly a sacrament instituted by our Lord Jesus Christ, and promulgated by St. James, but that it is merely a rite accepted by the Fathers or a human figment, let him be anathema."

It is equally clear from Scripture, James v. 14, 15: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he is in sins, they shall be forgiven him."

Hence we argue that sacred rite is, truly and properly speaking, a sacrament of the New Law which was instituted by Christ by the mode of a sensible sign to produce grace. Now, such a rite is Extreme Unction. It is a sensible sign, viz., the anointing with oil coupled with the prayer of the priest. There is promise of grace, because "if he is in sins they shall be forgiven him"; and this takes place only by the infusion of sanctifying grace. Christ instituted it, for we may infer from the words "in the name of the Lord," that priests, as the ministers of Christ and the dispensers of the mysteries of God, confer the sacrament, and it is evident that God alone can give grace by some sensible sign. The Greek and Latin, Oriental and Schismatic, churches admit it as a sacrament.

Origen, St. Ephraem, St. Ambrose, St. Chrysostom, St. Innocent, St. Caesarius, Victor of Antioch, and St. Cyril of Alexandria teach that this is a sacrament. The Council of Trent declares (Sess. XIV.), "As regards the institution of Extreme Unction the Synod declares and teaches that our most merciful Redeemer, who willed that His servants should, at all times, be provided with salutary remedies against all the weapons of all the enemies; as in the other sacraments He prepared the greatest aids whereby, during life, Christians might preserve themselves whole from every most grievous evil, so did He guard the close of life by the sacrament of Extreme Unction as with a most firm defense."

Hence the Catechism of Trent declares that the apostle ascribes to Extreme Unction at once the nature and efficacy of the sacrament. That such has been at all times the doctrine of the Catholic Church many councils testify, and the Council of Trent denounces anathema against those who presume to

teach or think otherwise. Innocent III. also recommends the sacrament with great earnestness to the attention of the faithful. Hence Extreme Unction is a true sacrament, and although administered with many unctions, performed each with a peculiar prayer, and under a peculiar form, it constitutes but one sacrament — one, not by the inseparable continuity of its parts, but like everything composed of parts, by the perfection of the whole. As an edifice which consists of a great variety of parts derives its perfection from one form, so is this sacrament, although composed of many and different things, but one sign, and its efficacy is that of one thing of which it is the sign.

LEIBNITZ ON THE SACRAMENT

Leibnitz in his System of Theology pays a tribute of his admiration to the holy sacrament of Extreme Unction. The Sacrament of Extreme Unction, writes the great philosopher, has unquestionably in its favor the support of the Sacred Scriptures. For the soul rightly prepared for its reception, it possesses the lasting virtue and unfailing power of sanctification attributed to its administration by the Apostle St. James. According to his teaching, it relieves the soul from sin, and confirms it in faith and Christian justice. These requisites are never more urgent than when life is in danger, and when man stands in view of the terrors of death.

GOD'S GOODNESS

And it is natural to expect that Christ instituted this sacrament. He instituted sacraments which help man in all the difficulties of his spiritual life. Now there is no greater

difficulty than that which one encounters in the supreme conflict with death. For then his body is weakened, his soul is afflicted with all kinds of temptations, and very often with suggestions of the devil. Therefore it is reasonable to say that Christ would fortify him with a strong guard by which he could resist the demon in his last moments, and be a solace and a comfort to him when his body is racked with pain and his mind disturbed by suggestions of the evil one, and when the fear of judgment and the uncertainty of his future state stare him in the face. Plato (*Republic*, 54, 1) describes with a master's hand the agonies of the last hours. As life comes to a close, he writes, we begin to be troubled about things which never disturbed our mind before. All the negligences of the past, the imprudent acts which have left their traces upon the lives of those who remain behind us, all come up with a strange vividness. The truths about retribution and the life after death, which we treat as fables in our conversations, inspire us now with the fear that, after all, they may be realities which we have to face. Amid the reflections upon the past, we become frightened, as children who are suddenly roused in the night.

GOETHE ON EXTREME UNCTION

Finally, writes Goethe in his autobiography, to sanctify the entire man his feet are anointed and blessed. Even if the sick man should be restored to health, his feet are to be sensible, as it were, of a repugnance to touch the hard soil of earthly pursuits. They are to be quickened with a wondrous swiftness which repels the ground which hitherto has attracted them. Thus, by a splendid circle of equally dignified and

sacred actions, the beauty of which we have barely indicated, the cradle and the grave, however far apart, are bound together.

ITS MATTER AND FORM

Extreme Unction, like all the other sacraments, consists of matter and form. The remote matter is the oil of olives. This is an article of faith; for the Council of Florence, in the Decree for the Armenians, declares that "the fifth sacrament is Extreme Unction, the matter of which is the oil of olives."

St. James says that the sick are to be anointed with oil. This must mean oil of olives, which alone is, properly speaking, oil.

From the practice of the Church, the testimony of the Fathers, and Councils, from the Roman rituals and the Greek euchologies, it is abundantly clear that no other oil than that of olive was used in the administration of the sacraments.

Hence, that there be no danger of the sacrament being invalid, the remote matter ought to be oil of olives.

The Roman Catechism teaches that the matter is oil blessed by the Bishop; namely, liquor obtained not from unclean material, but from the berries of olives. Most suitable does this matter signify what is effected in the soul by the power of the sacrament, for as oil diminishes the pain of the body, so does the virtue of the sacrament mitigate the sorrows of the soul. Oil restores health, gives joy, and supplies food for light. It is very well adapted to refresh the fatigued body. All these this sacrament does in the soul of the sick person by divine power. (Conf. St. Thomas Suppl. q. 29, a 4.)

As oil lessens the pains of the body, restores health, gives joy and supplies food for light, so Extreme Unction lessens

the sadness and sorrows of the soul, restores spiritual health, gives spiritual joy, and nourishes our hope. Just as oil is soothing and penetrating, so does Extreme Unction assuage the sorrows of the soul and penetrate to the very depths of our heart to cure its anguish and its sickness.

OIL BLESSED

The oil must be blessed by a Bishop, otherwise a priest could not validly confer a sacrament with it. The Councils of Florence and Trent declare that the oil must be blessed by a Bishop. The Holy Office in 1842 declared that oil blessed by a priest is not valid matter for the sacrament of Extreme Unction. The Pope, however, can delegate a priest to bless the oil, as is evident from the fact that priests in the Greek Church, with permission of the Pope, confer Extreme Unction with oil blessed by themselves, and Clement VIII. and Benedict XIV. conceded this faculty to the Greek-Italian priests. The blessing of the oil is a special one, so that we may not use the oil blessed for other purposes. Hence the oil must be blessed by a Bishop, or by a priest delegated by the Pope, and the special benediction of the oil for the infirm must be used. But if there is no oil blessed for Extreme Unction the other oils may be used conditionally, and if the sick person survives, the regular oil ought to be procured and the person anointed with it conditionally. It must be renewed annually under pain of grievous sin. Unblessed oil may be added to the blessed, but the quantity must be less than that to which it is added, although the sum total of all the unblessed oil thus added may exceed the quantity of the oil first blessed. It ought to be kept in a silver or tin vase in the church or

sacristy. Some Rubricists recommend that it be placed on the wall of the Gospel side of the large altar, or of the altar where the Blessed Sacrament is kept. A small box could be made for it, with a cross on top of it, lined inside with purple silk, with the Latin inscription, "S. Oleum Infirmorum" — holy oil for the sick — on the outside. The box ought to be locked. It has been suggested that provision should be made for the oils in churches to be erected. If the priest is a considerable distance from the church, he may keep them in a clean place becomingly fitted up for the Holy Oils. A chaplain or a priest who is frequently called upon to attend "accidents" may keep the oils in a drawer or suitable receptacle in his room. The Rubric recommends that a small silver vessel legibly marked should be used to hold the oil, which may be absorbed in cotton. A small case made of leather and lined with purple silk would be very suitable for the silver vessel.

OTHER OILS

The Oil of the Infirm is used to anoint the sick and to anoint bells on the outside; the Oil of Catechumens to anoint Catechumens before they receive baptism, the hands of priests when they are being ordained, or other consecrations, such as kings; the Oil of Chrism is used in confirmation, in the ceremonies of baptism, after the sacrament is conferred and various consecrations, as those of the chalice, interior of a bell, etc.

PROXIMATE MATTER

The proximate matter is the anointing of the sick person. St. James distinctly says that he is anointed with oil. The Council of Trent declares that "the matter is oil, for anointing

most suitably represents the grace of the Holy Ghost, by which the soul of the sick person is invisibly anointed." When it speaks of anointing it clearly shows that the anointing is a sensible sign of invisible grace, and consequently matter of the sacrament; for in all the sacraments the sign does what it signifies.

UNCTIONS USED

By ecclesiastical precept seven unctions are required, which the Council of Florence enumerates in the Decree for the Armenians: "The sick person must be anointed on the eyes on account of sight, on the ears on account of hearing, on the nose on account of smell, on the mouth on account of taste and speaking, on the hands on account of touch (priests' hands are anointed on the exterior, for his hands were anointed on the inside at ordination), on the feet on account of walking, and on the loins on account of the pleasure there existing." The Catechism of Trent repeats these words and adds "that although the sense of touch is diffused throughout the body, the hands are its principal seat. The sacrament is applied to those members which are pre-eminently the organs of sense and to the feet, by which we move from place to place." The seventh unction is always omitted in women and in men when they cannot be moved without danger. The anointing of the feet is not necessary for the validity of the sacrament. The sick should be anointed on each organ of the five senses. Hence that the proximate matter be certainly valid each of the five senses ought to be anointed, so that all the unctions, whether made by one or different priests, are morally united. That all possibility of doubt is absent, each of the five senses

ought to be anointed with a separate unction, and the essential form for each sense ought to be pronounced while the unction is being made.

In the Greek Church the unction is applied to the forehead, chin, and both cheeks, thus forming a cross, and then to the breast, two hands and two feet. In case of necessity one organ is sufficient probably, and hence the priest anoints the head, and while pronouncing the form he should pass his thumb over the eyes, ear, nose and lips. The head would represent the sense of touch, in the place of the hand. If the person has lost a member the part nearest to it is anointed. Redundant members are anointed nearest the natural position. It was once a common practice to anoint the sick person on the breast or on the seat of the malady.

The feet of men and women must be anointed, and the loins of men if such is the custom of the country. To omit either for a reasonable cause, even though contrary to the custom of the place, would hardly exceed a venial sin. It is never a mortal sin to omit anointing the loins, and it is not a venial if such is the custom of the place. Neither is it mortal to omit the anointing of the feet, but it would be a venial sin to omit the anointing without some reason. However, the Sacred Congregation of Rites has expressed the wish that the custom of anointing both be introduced where the custom does not exist.

We learn from old Rituals that the throat, neck, breast, loins, the feet, the calves, knees and the place between the shoulders used to be anointed.

A priest must not use such a condition as "if you are disposed," or "if you are in the state of grace," if the sick person is capable of validly receiving the sacrament. He may use

such a condition as "if you are capable," but it is unnecessary. If he used the two first conditions the sacrament would be often invalid. Example: John voluntarily gets drunk and thereby commits a grievous sin. I assume he has not been capable of making an act of even imperfect contrition. If the priest anoints him in that drunken state with the first two conditions, the sacrament is invalid. If he anoints him absolutely or with the condition "if you are capable," the sacrament is validly conferred, and probably remits sin as soon as the subject is capable of making an act of imperfect contrition. Hence such a person could be saved by imperfect contrition with the Sacrament of Extreme Unction. If the short form is used the unction ought to be done conditionally. The condition, if this matter is sufficient, may be expressed, but this is not necessary. The condition may be made mentally. In case the sick person is not dead, he ought to be conditionally anointed in the usual way. The condition mentally formed or expressed would be: If he has not already been validly anointed. If the priest should have reason to believe that the sick person is probably dead, and he has already anointed two or three of the organs of sense, he ought to apply one unction with a general form, and afterwards resume where he left off, anointing the remaining organs conditionally; or better still, use the short form given below under "imminent death."

In a great epidemic or on the battlefield only one unction may be used, provided there is not time to apply the five unctions.

If he by mistake had the wrong oil with him, and had anointed two or three senses with it, he could anoint the remaining senses conditionally, or he could procure the regular oil, provided the sick person had received sacramental absolution. If the sick person had not been able to make a con-

fession, and Extreme Unction was the only sacrament he could receive, the priest ought to anoint conditionally all the five senses with the oil he had and then get the proper oil as soon as possible. The priest would, as a matter of course, give such a person absolution conditionally, and the Viaticum if the sick person could swallow.

The old oil may be burned in the lamp which is placed before the Blessed Sacrament.

If one priest applied the oil and another pronounced the words the sacrament would be very probably invalid.

It is a grave sin to use the old oil if the new oil could be obtained.

It is probable that one unction is sufficient for the validity of the sacrament, and hence at the first unction grace is conferred, and at the others grace is increased proportionate to the disposition.

If the organ is double and the priest anoints only one organ, it is certainly valid. To reverse the ordinary way of anointing would not render the sacrament invalid.

If the word "taste" or "speech" is omitted in anointing the mouth the sacrament is probably valid. Hence it ought to be anointed conditionally as soon as the priest adverts to the mistake.

The unction is valid if made at the end of the formula; in fact it is valid if made when pronouncing "Amen," for there is a moral union of the matter with the form.

THE FORM

The form is: "By this holy unction and by His most tender mercy may the Lord forgive thee whatever faults or sins you

have committed by the sense of hearing, seeing, smelling, tasting, or touching." The form used by the Greeks is: "Holy Father, physician of souls and bodies, heal this thy servant from that infirmity of soul and body which afflicts him." The deprecatory form should be used, although the indicative was used in the early ages. The indicative form is valid, provided the priest has the intention of supplicating God and such intention is evident from circumstances. The essential words are: "By this unction and by His most tender mercy may the Lord forgive thee whatever sins you have committed," expressing the organ of sense with the word corresponding. If a general form which expresses each of the five senses is used the sacrament is probably validly conferred. If a priest should use the following form there does not seem to be any reason for holding that the sacrament is invalid: "By this holy unction and by His most tender mercy may the Lord forgive thee whatever sins you have committed by the senses: hearing (applying the unction), seeing (applying the unction), smelling (applying the unction), tasting and speaking (applying the unction), touching (applying the unction)." In fact, if the forehead alone is anointed and the priest says, "By this unction may the Lord forgive thee whatever sins you have committed by senses," there is good reason to believe that the sacrament is validly conferred. However, practically each of the five senses must be anointed and the form for each pronounced; and if this is not done each sense must be anointed conditionally with its own particular form. When the short form is used there must be some grave reason for using it to compensate for the probable uncertainty of the validity of the sacrament.

Where the organ is double each sense must be anointed

under pain of grievous sin unless there is a reasonable excusing cause. To invert the order of the Ritual in applying the unctions would not exceed a venial sin.

The form of the other sacraments, says the Catechism of Trent, absolutely signifies what it expresses, but the form of Extreme Unction alone is expressed by prayer. The propriety of this difference will at once appear, if we reflect that this sacrament is administered not only for the health of the soul, but also for that of the body; and as it does not please Divine Providence at all times to restore health to the sick, the form consists of a prayer by which we beg of the divine bounty that which is not a constant and uniform effect of the sacrament.

SACRAMENT OF THE LIVING AND DEAD

It is a sacrament of the living; that is, the person who receives it is supposed to be living the life of grace. Extreme Unction was per se and primarily instituted as a sacrament of the living, and hence the recipient of it must have received remission of all his mortal sins. This we infer from the practice and constant teaching of the Church. The same teaching is clear from the words of St. James and the Council of Trent, for both speak conditionally of the sin of the sick person. St. James says, "If he is in sin," and the Council of Trent declares, "If there are any sins to be expiated." Hence it is evident that both these great authorities assume that the sick person ought, before Extreme Unction, be reconciled to God. The same teaching follows from the doctrine of the necessity of the Sacrament of Penance. Catholic faith (Council of Trent, Sess. XIV., Cap. 2) teaches that the Sacrament of Penance, in fact or in desire, is a necessary means of salvation

for all who have committed mortal sin after baptism. Now, if any other sacrament was per se and primarily instituted to wash away grave sins, such a declaration of the Church would be false, which no Catholic could admit. Therefore, writes Lehmkuhl, following Suarez, before Extreme Unction, either confession or perfect contrition is necessary for everyone who is guilty of grievous sin. And the continuous practice of the Church is to confer Extreme Unction after confession and sacramental absolution; in fact, to-day it is given, as a rule, after the Viaticum. It is also a sacrament of the dead; that is, the recipient is spiritually dead. It does not remit sin merely per accidens, but per se, though such an effect is not the principal one, and it was instituted not merely per accidens, but per se; that is, directly intended in its institution, although secondarily to take away all grievous and venial sins, provided the sick person has imperfect contrition for the sins committed. This is evident from the teaching of St. James and the Council of Trent, for both declare that it remits sin. Now, we have already seen that the other sacraments of the living, viz., Confirmation, Eucharist, Orders, and Matrimony, remit sin if the recipient is in mortal sin but believes he is in the state of grace, and has imperfect contrition. Example: Let us suppose a man has committed a grievous sin and confessed it with imperfect contrition, but for some reason or another he did not receive sacramental absolution, although he thought he had received it. If such a person received the Eucharist, or Orders, or Matrimony, or Confirmation, his mortal sin would be probably forgiven by the sacrament. But if such a person received Extreme Unction it is morally certain that his sin would be remitted. Again, if a person in mortal sin believes he has perfect contrition, but in reality he has not —

I assume he has attrition — and in this state of mind he receives Confirmation, Orders, or Matrimony, his sin would probably be remitted. But if such a person received Extreme Unction his sin would certainly be forgiven. I wish to make this very clear to all of you. Let us suppose that there lies here an unconscious person, seriously sick and in mortal sin, but he has imperfect contrition. If I should absolve him, I fear the absolution would be of little benefit to him, as there is no Confession. If I gave him the Eucharist it is merely a probable opinion — a pious conjecture according to the illustrious Suarez — that his mortal sin would be remitted. But if I administered Extreme Unction to him it is certain that his mortal sin would be forgiven. If this man was a non-Catholic — baptized — who lived according to his lights, Extreme Unction would be perhaps a sure means of wiping away all his sins. If such a man were in good faith, and desired to live a Christian life — the proper intention would be included in this desire — I think Extreme Unction would be for him a sure means of justification. In connection with this matter we must be careful not to be too severe on those who have not had the privilege of being members of the Catholic Church. The late illustrious Pontiff, Leo XIII., in a letter addressed to the American Bishops, in the beginning of 1895, wrote those words full of charity and kindness. “Our thoughts,” wrote the successor to St. Peter, “now turn to those who dissent from us in matters of Christian faith; and who shall deny that, with not a few of them, dissent is a matter rather of inheritance than of will?”

The two greatest theologians of the last century or any other century, Doctors Murray and Crolley, held that very many non-Catholics are in good faith. “For my own part,”

writes Doctor Murray, "I am, after long and thoughtful consideration of the question, decidedly of the opinion that, at least in those countries where Protestantism is the prevailing religion, or where it has been for several generations established among a distinct religious party, the great mass of Protestants are free from the sin of heresy, and even in a state of invincible ignorance." Doctor Crolly is no less explicit. "When Catholic writers," writes this famous Maynooth professor, "speak of an individual who has been baptized and educated outside of the communion of the Roman Catholic Church as a heretic, they do not mean to say that he is a formal heretic — this is often a secret known to God — but simply that he belongs to a society which is separated from the Church, and professes a doctrine which she has pronounced to be false and heretical. Such a person, according to De Lugo, might possess the virtue of divine faith and be a Catholic though he rejected the authority of the Roman Catholic Church, through culpable or inculpable ignorance." (I. E. Record, Vol. VI., 1885, page 337.) And a most worthy successor of Doctor Murray, Professor O'Donnell, now the illustrious Bishop of Raphoe, explains with great precision and clearness what a priest may do for non-Catholics who have lived according to their lights. In all this matter the priest must act with the greatest caution and prudence. If the priest does not urge the obligation of external communion with the Catholic Church he must not by word or act convey to any one the denial of such an obligation. He must not do anything that would create hostility of a serious character against the Catholic priesthood. He must remember he is the minister and custodian of the sacraments, and hence he must have some reasonable ground for believing that he can do some good to the sick person before

he opens the channels of grace. If the person is conscious the priest ought to teach him the existence of God, the mystery of the Trinity, and the Incarnation. He ought to have him elicit acts of faith, hope, and charity. He ought to make every effort to have the sick person make an act of perfect contrition. All this done, the priest will administer baptism conditionally if there is a prudent doubt of its former validity, and the patient gives his consent. Then the priest gives conditional absolution. If the patient refuses to be baptized, the priest will dispose the patient for conditional absolution. If the priest considers it unwise to put forward the Sacrament of Penance explicitly, he will ask the patient to acknowledge himself a sinner before God and the priest, and express a desire to benefit as far as possible by the priest's aid and resources in removing the load of guilt and securing eternal life. If this is done the priest is certainly justified in giving the patient conditional absolution.

If the patient is unconscious, he ought to be baptized conditionally, if there is a grave doubt of his baptism. He ought to be absolved conditionally also, as the sick person may be yearning for spiritual help, although unnoticed. He may be anointed if the priest should judge — this requires great prudence — that under the circumstances it may be done. (I. E. Record, Vol. VI., 1885, page 736.) I have no hesitation in saying that a priest may anoint such a patient in any of our large cities without exciting the least unfavorable comment, but he would have to be more cautious in small towns and villages.

Now, what dispositions are absolutely necessary in such cases as we have been discussing? Doctor D. Coghlan treats this question in the I. E. Record (Vol. IX., 1888, page 289)

with rare ability and with his usual lucidity, and with that thoroughness which we expect to find in anything written by a Maynooth professor. As I have treated this question in the "Sacraments," I shall merely give you a summary of the learned professor's conclusions. Some intention is necessary in the adult subject of the sacrament. A neutral intention will not suffice. Positive consent of the will, although given under the influence of strong moral or partial physical compulsion, will be sufficient. An implicit habitual intention will suffice. If a human being had at any time in life a desire to do everything necessary to save his soul, he would have what we call an implicit habitual intention of receiving baptism or penance. The subject may not intend to receive a sacrament of the Catholic Church or of any church. It is sufficient if he intends to receive the sacraments as they are received by Catholics, although he believes the reception of them as useless. A person may validly receive a sacrament, although he does not profess the Catholic faith. Faith, even in the sacrament, to be received, is not necessary for its validity. To receive the Sacrament of Penance validly, faith in the essential dogmas is necessary. Catholic faith is not necessary, nor is faith in the efficacy of the sacrament. A valid confession, of course, presupposes supernatural sorrow. From what we have said, we may conclude that if a baptized person who believes in the essential dogmas, should, in imitation of Catholics, seriously and sorrowfully confess his sins to a priest, if perchance he may obtain pardon, his confession would be valid, though personally he disbelieved in the power of forgiving sins, and rejected the Sacrament of Penance. Faith in the other dogmas of the Church is not absolutely necessary. A person who hopes for justification through the divinely constituted means,

who in good faith disbelieves in the efficacy of the sacraments, and who nevertheless seriously and religiously receives the sacramental rites to partake of their graces, if perchance they have the stamp of divine institution, such a person would validly and fruitfully receive the sacraments. If the person is guilty of actual mortal sin, attrition, at least, is necessary for the fruitful reception of baptism. Attrition is always necessary, both for the valid and lawful reception of Penance. Hence, I conclude that neither faith, nor hope in a sacrament, is necessary for its valid reception, and assuming faith in the essential dogmas, and hope of attaining eternal life through the means appointed by God, the sacraments will confer grace on unbelieving recipients, who are not guilty of grievous sin in their unbelief. With regard to the Eucharist, it will remain a sacrament as long as the Real Presence continues. Even if it were given to an irrational animal it would be a sacrament, but such a communion would not be a sacramental reception of the Eucharist, nor would it confer grace.

EFFECTS

The effects of Extreme Unction the Council of Trent enumerates. The effect is conveyed in the words, "And the prayer of faith shall save the sick man; the Lord will raise him up and his sins shall be forgiven, which means that the grace and unction of the Holy Ghost wipes away sins or faults, if there be any remaining to be expiated, and also the relics of sin; and alleviates and strengthens the soul of the sick man by exciting in him a great confidence in the mercy of God, owing to which he bears more patiently the inconveniences and labors of his sickness, and resists more easily the tempta-

tions of the devil, who lies in wait for his heel, and sometimes obtains health of body when it will be expedient for the salvation of the soul." Therefore, Extreme Unction not only produces sanctifying grace as do the other sacraments, but it has, like each of them, effects peculiar to itself. It increases sanctifying grace in the soul and gives a right to those actual graces which are so necessary to a dying Christian. It strengthens the hope of the sick person. Hence it is called the Sacrament of Hope, as the Eucharist is called the Sacrament of Love. It gives him the virtue of patience to bear the ills of life and fortitude to resist the temptations of the world, the flesh, and the devil.

The primary effect, according to Scotus, is the remission of all venial sins; according to Bellarmine, the remission not only of venial but mortal sins, which may not have been forgiven; but according to St. Thomas the primary effect, and per se intended in its institution, is the strengthening and alleviation of the sick person, and the grace strengthening the soul against the temptations especially urgent in the moment of death, and the removal of the spiritual torpor and weakness which are the result of actual sin.

It wipes away the relics of sin. By this we mean the darkness of mind, the hardness of heart, and love of sensible things, the want of confidence, and anxieties, the torpor and sadness, and other things of this kind which arise from sin, by reason of which spiritual torpidity is begotten in the soul of the sinner. The scholastics used the expression "relics of sin" in this sense. The bad habits left by sin are probably taken away although more probably the habits are only weakened. The relics of sin are taken away by grace conferred by the sacrament; the mind of the sick person is illuminated by

heavenly light, his will is more prompt to do the will of God and exercise with fervor and devotion acts of virtue, especially faith, hope, and charity. It remits sin and part of the punishment due to sin. St. James says that "if the person is in sins, they are forgiven him"; and the Council of Trent says the anointing wipes away sin, if there are any to be expiated. Venial sin is remitted, and the temporal punishment due to the sin remitted is forgiven. All the punishment may not be remitted, but all may if the sick person has the proper disposition. It remits, says St. Alphonsus, venial sins, and mortal sins, too, if the sick person is invincibly ignorant of them and he has attrition. Grace and sin, says St. Thomas, cannot be in the soul together; hence, when grace is poured into the soul by Extreme Unction it destroys sin. Extreme Unction, says St. Alphonsus, liberates us from the temporal punishments which we have not yet satisfied for sins committed. It remits the temporal punishment in whole or in part, and this depends on the dispositions of the recipient. Not only the sin but the punishment is remitted, for, as St. Thomas and Suarez show, the sacrament was instituted to help man die well, and prepare him for eternal glory, and hence to remove all obstacles thereto. Wherefore, although Extreme Unction is a sacrament of the living and was instituted *per se*, that is, directly intended in its institution and primarily to produce second grace, yet if one is in mortal sin and in good faith believes he is in the state of grace, and he receives Extreme Unction with sorrow for all his sins, all his sins will be forgiven. This takes place *per se* as being directly intended in its institution; although, as St. Thomas says, as a consequence. Although the sacrament ought to be received in a state of grace, yet it remits sin, as is clear from the words of the Apostle and Trent. Baptism and

penance differ from Extreme Unction in this, that they were principally instituted to destroy actual and original sin. Extreme Unction, as St. Thomas teaches, was principally instituted to take away the relics of sin, viz., the debility and torpor which actual sin leaves after it. But because the relics of sin cannot be taken away while there is sin in the soul unless the sin is first taken away, therefore as a consequence this sacrament destroys sin.

It sometimes restores health to the body if expedient for the soul. The prayer following the anointing is for the health of the body and soul. St. James says that the prayer of faith shall save the sick person. And the Lord will raise him up. These words, as the Councils of Florence and Trent say, regard the soul and body. It does not always infallibly produce this effect, for the principal reason of its institution was the spiritual good of the soul. Now, if restoration to health would be for the good of the soul, it will infallibly restore us to good health provided we place no obstacle in the way. Thus St. Thomas. But if the sick person gets well, it is no guarantee that he will finally persevere. St. Liguori tells us that it restores the sick to health by virtue of the supernatural power of the sacrament; not miraculously, but by the operation of natural causes assisted by the sacrament. It restores health, as experience of nurses proves. But it does not work a miracle, but rather it directs and assists natural remedies by a special divine providence to restore physical health to the recipient of the sacrament. Hence, theologians, led by Bellarmine, teach that the sick are often deprived of this wonderful effect of the sacrament by putting off its reception to such a time when it would require a miracle to bring back health. Hence, how foolish it is to put off the reception

of the sacrament to the last moment when the powers of nature are almost gone. Many sick persons would be restored to health and family if they were anointed before all hope of recovery had vanished. The sacrament produces its effect when it is conferred. If one unction is sufficient, then the sacrament is received with one; if five are essential, then at last unction.

SPECIAL GRACE OF THE SACRAMENT

The special grace of this sacrament is the particular right of divine assistance wherewith the sick person is spiritually raised up and strengthened to sustain the insults and temptations of Satan and to conquer them, and to bear with patience, resignation, and merit, the pains and anguish of sickness, and, in fact, to take them away, and to restore health if it would be the best thing for the salvation of the sick person. What special grace Extreme Unction gives we may learn from the positive and expressed doctrine of the foundations of faith, and from the end for which the sacrament was instituted, and from the words used by the priest when giving the sacrament. Theologians call this special grace a spiritual alleviation, or the removal of the relics of sin. Both mean practically the same thing. The words of the form, "May the Lord forgive thee whatever sins you have committed," signify not merely the remission of sin, but they signify that our most merciful God takes away every obstacle and danger which sin may have placed in the way of the sick person's salvation. The same meaning may be attached to the expression, "the removal of the relics of sin." The whole of the temporal punishment due to sin is not totally remitted, but very much is

forgiven. The temporal punishment not yet paid for is regarded as the relics of sin. In addition to this I may mention a certain just refusal of the more abundant divine assistance, a certain slavery to Satan and a subjection to his temptations and assaults, and a certain depression of spirits and the diminishing of our hope and confidence in obtaining our salvation. Now, the Sacrament of Extreme Unction procures for us the more copious aids of divine grace, breaks the power of the devil, whether his temptations are taken away by the command of God, or the powers of the tempted person are strengthened, so that he can easily be victorious, and it expels fear, and increases our hope and confidence. Calmness of mind and joy of soul take the place of fear and sadness, and, therefore, the sick person is truly raised up.

THE MINISTER

A priest is the minister of the sacrament. This is an article of faith. The Council of Trent states, "If anyone says that the priests of the Church whom St. James exhorts to be called to anoint the sick, are not priests ordained by bishops, but are elders in the community, and that therefore the minister of Extreme Unction is not the priest only, let him be anathema."

St. James says, "Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And if he be in sins they shall be forgiven him." The word presbyter or priest in the New Testament is employed when there is question of ecclesiastical functions, to designate those who are ordained, as is evident from the Acts of the Apostles xiv. 22, Epistles of St. Paul, First Epistle of St. Peter, Cap. 3, Epistles of St. John, chapters 2 and 3.

St. James orders that the priests of the Church or those who are deputed to exercise the sacred ministry, and not physicians, should pray over the sick person, and his sins would be forgiven. Now, only priests have such power, hence it is only priests can confer the sacrament. The Tradition and Practice of the Church proclaim the same doctrine.

The Sacrament of Extreme Unction is, according to Council of Trent, the consummation of penance, because it was instituted to wipe away the relics of sin. Since, therefore, priests alone are the ministers of penance, it is natural to assume that only priests are the ministers of Extreme Unction. Every priest duly ordained can validly administer this sacrament, but must have permission, either expressed or rationally presumed, from the properly constituted authorities to do it licitly, otherwise he would commit a grievous sin. If a member of a religious community administers Extreme Unction to any one who is not a member of his own community, or to one to whom he is not privileged to give it, he is excommunicated. The religious contemplated in this are those who make solemn vows and the parishes must be canonically erected. In case of necessity any priest not excommunicated may administer the sacrament. Every priest having the care of soul is bound from justice and charity, under pain of eternal damnation, to administer the sacrament to those under his care. All other priests are bound in charity. It can be validly conferred by one or more priests, provided each one anoints the organ of sense, and uses the proper words. The unctions may be validly conferred by several priests simultaneously or successively, for the sacrament results from many unctions and different forms, so that each unction with its own particular form has a complete meaning, and is indepen-

dent of another form, and is suited to produce its own effect. This cannot be done licitly in the Latin Church, although it was done formerly, unless in case of necessity, as, for example, if the sick person would die before one priest could anoint all the five senses. But one priest cannot licitly anoint one ear and another priest another ear. If a priest gets sick, and is unable to complete the anointing, another priest can, within a reasonable time, continue the anointing. A reasonable time theologians consider ten or twelve minutes. Hence if a priest should come within ten or twelve minutes, he begins the unctions where the other priest left off. If a quarter of an hour intervened between the coming of the second priest and the last unction of the first, the second priest ought to repeat the unctions that had been already given. This he should do conditionally. As the above hypothesis is practically impossible to verify, the second priest ought to anoint the sick person on each organ conditionally. In the Greek Church seven priests, or at least three, administer the sacrament, and all the parts are anointed by each priest. I may add the administration of this sacrament is accompanied with more prayers than any one of the other sacraments. In this, as in the other sacraments, says the Catechism of Trent, it is also to be distinctly recollected that the priest is the representative of Jesus Christ and His Church.

MYSTIC MEANING

Faber (Sermon IV. twenty-second Sunday after Pentecost) beautifully explains the effects of Extreme Unction. As oil, he says, poured out on the sea, stills the fury of the waves, so the Holy Oil, when applied to man, calms the waves of

temptation stirred up by the demon, at the approach of death, when the fiercest tempests rage. As of old, oil was applied to the limbs of the athlete to prepare him for the contests, so the Church would have her children prepared by the holy anointing for the final struggle. As oil soothes bodily wounds, and so was poured by the good Samaritan into the wounds of the wayfarer that had fallen among robbers, so the oil of Extreme Unction soothes and heals the wounds wrought in the soul by the evil spirits. When the Romans of the early centuries were about to perform their heathen sacrifices, a crier proclaimed: *Procul hinc sit lotus and unctus*, a sign for the baptized to depart, for demons were frustrated in their oracles and deceits by the presence of the Christians. Therefore are Christians anointed as death comes on, for then the demons approach with great fury, because the time in which they can exercise their deceiving art is drawing to an end.

THE SUBJECT

The subject of Extreme Unction is a baptized person who has arrived at the use of reason, and is in danger of death from sickness. In other words, the subject is every baptized human being who is capable of sin and who is dangerously ill, and of whom we cannot reasonably say that he wishes to die in mortal sin. St. James says, "If there is sick among you"; that is, the faithful or baptized. Moreover, baptism is the gate of the other sacraments. The words "*Asthenei tis*" and "*Kamnonta*" imply the sick is seriously sick. Hence, if conferred on a person in health and probably on a person slightly indisposed, would be invalid and, of course, illicit. The form is, "May the Lord forgive thee whatever sin you

may have committed by the senses." Now, before the use of reason there is no sin committed by the senses. Therefore, if the sacrament was conferred on children before the use of reason, the form would not be verified, and therefore there would be no sacrament. A person who is not capable of receiving the principal effects of the sacrament is also incapable of receiving the sacrament itself. Now, children, before the use of reason, are not capable of receiving the principal effects; for they are to strengthen the soul in its last agony, to resist the temptations of the devil, to destroy the relics of sin, to extinguish the punishments due to sin, which are not yet cancelled. Suarez teaches that the Blessed Virgin received baptism and Extreme Unction. Although never being subject to sin, she was by nature liable to sin, and hence she could receive the primary effect of the sacrament. The Ritual declares that it is not to be administered to those who have not as yet attained the use of reason. When a person may receive penance he may receive Extreme Unction. In case there is a doubt of a child having attained the use of reason, the sacrament is administered conditionally. It is given the insane if they have had some time in life lucid intervals. If there is a doubt of the lucid intervals it is administered conditionally. It is given to all baptized persons who are in good faith if the priest prudently judges that it may be done. It is given to all who are not evidently impenitent, even to one who is rendered unconscious in the act of sin, as a murderer, if he lived a short time. It is given to one who has got drunk through his own fault and is now unconscious and seriously ill; in a word, it is given to every unconscious baptized adult who ever had the use of reason and who, before becoming unconscious, did not refuse to receive the sacrament. If the

priest has not absolute proof that the unconscious person would refuse Extreme Unction, it ought to be conferred. Although the person has shown no sign of penance, conditional absolution and Extreme Unction ought to be given; for, as Lehmkuhl says, the priest ought to do everything possible in such circumstances.

It is given to an adult immediately after baptism, although he has not committed actual sin after baptism, because, although baptism takes away the guilt and punishment of sin, it does not produce the primary effect of the sacrament, which is to remove the spiritual torpor and weakness that sin produced in the soul. Neither does baptism give a special help to resist the devil in the last moment. If there is a doubt of a child having attained the use of reason, and he is now unconscious, the priest is bound to anoint him under pain of the most grievous sin. The unction is given in this case conditionally. If the priest is called to attend a child who has not perhaps arrived at the years of discretion, he will help him to elicit a supernatural act of imperfect contrition. This sorrow supposes faith, hope, charity, and a detestation of sin. If the child has not supernatural sorrow, but is capable of sinning, the sacrament would be validly but unfruitfully conferred. Hence the necessity of assisting and instructing the child to make an act of contrition, for there is danger that he may have committed a mortal sin. If the child had not supernatural sorrow, and had committed a grave sin, the sacrament would be valid but unfruitful; and if the priest did not think of helping him to elicit an act of imperfect contrition, he would be bound, under pain of grievous sin, on adverting to that fact, to do so as soon as possible, for the child's soul was exposed to eternal damnation. If the child committed only

venial sin, the sacrament would not be useless or unfruitful, for it would take away not only the venial sin but the relics of venial sin, and would increase the child's confidence in God, and give new strength to fight the temptations of the devil. The proper course for the priest to pursue would be to instruct the child, hear his confession, absolve him, give him the Viaticum if he can distinguish it from ordinary bread, anoint him, and give him the papal blessing.

It is given in old age, for old age is a disease. The sick person must be dangerously sick. He must be in danger of death from disease affecting the body. The Council of Florence says the sacrament must be given only to those who are in danger of death. The danger may be such that there is still hope of recovery. When it can be prudently said that the sick person is in danger of death the sacrament may be given. It is not necessary that the danger is imminent or certain, but it is sufficient if it is proximate or prudently feared. The Sacred Congregation of the Propagation of the Faith declared in 1801 that a person suffering from a lingering illness may be anointed, although he may live for months. In the case proposed to the Propaganda it was assumed that a priest could not see the person for several months after the anointing.

According to the Roman Ritual, it ought to be given when the sick persons have full use of their faculties, because then their good dispositions would help them to receive more abundant grace from the sacrament. According to the teaching of St. Liguori, following that of the Councils of Florence and Trent, if administered in time it may restore the sick person to health, but if nature is almost exhausted this effect is not produced, for the sacrament does not operate miraculously. "It is a very grievous sin," says the Catechism of

the Council of Trent, "to defer the Holy Unction until all hope of recovery is lost, life begins to ebb, and the sick person is sinking into insensibility. It is obvious that if administered while the mental faculties are yet unimpaired and the sick man can bring to its reception sentiments of faith and devotion, this circumstance must contribute very much to enable him to partake more abundantly of the graces of the sacrament." Hence, the senseless fear of receiving Extreme Unction. If he is not restored to bodily health, that is attributed by the Catechism of Trent to the weakness of faith on the part of the recipient or the minister of the sacrament. The danger must come from a disease affecting the body. Hence, it cannot be administered to criminals to be executed, or to soldiers entering battle, or to one going on a perilous voyage, or to one who is liable to suffer a stroke of apoplexy. Those who take poison, or are severely wounded, likewise a person who is to undergo a dangerous operation, are to receive the sacrament if before the operation he is in danger of death. Although Extreme Unction in the early ages of the Church — the custom exists in some religious orders yet — was administered before the Viaticum and in the opinion of St. Liguori would hardly be a venial sin, yet the sick person ought to receive Penance and Eucharist first.

DISPOSITIONS

According to Lehmkuhl, the disposition necessary in the subject of Extreme Unction ought to be of such a character that one may prudently say that he is in the state of grace; or, rather, his sorrow for grave sin committed ought to be of such a nature that it may be prudently considered to have

brought about at least a reconciliation with God, and, at the least, it is in reality of such a character that it remits sin with the sacrament. Hence, to obtain the effect of the Sacrament of Extreme Unction it is sufficient for him who has committed mortal sin that he has at least imperfect contrition. This disposition is in practice sufficient for those who now believe that they are in the state of grace, whereas they are in mortal sin, or for those who are unconscious and are unable to confess their sins, or for those who think themselves absolved when really they are not. But the requisite disposition for those who knowingly receive Extreme Unction is the state of grace. This state is obtained either by sacramental absolution or by perfect contrition. The person may not be absolutely sure that he is in the state of grace. All that is sufficient and required is that in his judgment, prudently formed, he is in the state of grace, whether that state is gained by a good confession or by perfect contrition. But if he is not in the state of grace, although he thinks he is, it is absolutely necessary that he has, at least, imperfect contrition, to gain the secondary effect of the sacrament; that is, the remission of all grievous sin and venial sin. The Holy Eucharist is the only sacrament of the living which absolutely requires confession for a person in mortal sin. If a person has committed a grievous sin he is bound, no matter how contrite he may be, to confess his sins, because of a special precept which is probably founded on the divine precept of St. Paul, — Let each man prove himself.

THE INTENTION NECESSARY

The interpretative intention is sufficient. This means that the sick person would have the intention of receiving Extreme

Unction if he had now the use of his faculties, though in point of fact he has not or may never have had, formally and explicitly, such intention. Every Catholic is presumed to have such an intention.

LICITNESS

For licitness the sacred oil must be of the year the oil is used, the unction must be applied to each sense, a double organ must be anointed on each sense — the upper or lower lip may be anointed, or the two may be anointed while the mouth is closed — the unction must be applied in the form of a Cross, the feet must be anointed except there be a dispensation from the Holy See, the loins of men must be anointed except there be an excusing cause, and all the prayers of the Ritual are to be said, and a cassock, surplice and stole must be worn, except in a case of necessity. A wax candle must be lighted; a server must be present. All these do not oblige gravely. It is a grave sin to confer Extreme Unction without a cassock, except there be an excusing cause. This is the teaching of all Rubricists and theologians, even those who wrote for, and in, English-speaking countries. St. Liguori says that it is certainly a grave sin to anoint a person without surplice and stole. It is a venial sin not to use a stole, or a surplice, or a lighted candle, or to administer the sacrament without a clerk, if one can be conveniently obtained. The omission of the stole would be graver than that of the surplice. It is a grave sin not to anoint with a double unction when prescribed. Hence, each ear, each eye, and each hand, must be anointed under pain of mortal sin.

When I state that a priest is obliged, under pain of grievous

sin, to use a cassock when administering Extreme Unction, I must not be understood as censuring in the slightest degree those who administer the sacrament in the ordinary garb they wear on the street. When priests so act, I assume, and every one else ought to assume, that they have a valid reason.

FRUITFUL RECEPTION

To receive the sacrament with fruit the state of grace is required, and consequently if the sick person is in mortal sin he is bound to receive the Sacrament of Penance, or, at least, make an act of perfect contrition. If such a person does not confess before receiving Extreme Unction, he is bound to do so immediately afterwards, for he is bound by divine precept to confess when in danger of death if he is in mortal sin. But if a person knowingly and voluntarily received the sacrament in mortal sin he would commit a sacrilege. He would, indeed, receive the sacrament validly, but without fruit, and in this case it cannot be repeated. To gain God's friendship he must make an act of perfect contrition or go to confession. If he had not the proper dispositions through no fault of his own, imperfect contrition without the sacrament would be sufficient to restore him to grace. If he is not conscious of mortal sin he is not obliged to confess. If he is unconscious, and hence cannot make any sign to acknowledge himself a sinner, absolution would be useless, although it is advisable to give it conditionally, for we have already seen that confession of some kind is necessary. The Thomists say that confession is an essential part of penance, and the Scotists claim it is an indispensable condition; and hence on either theory a confession is necessary. But as the unconscious

person's cerebrum may be active and free, and hence he may will and think, while the functions of the cerebellum are in abeyance, and hence he has no control over his muscular action, a priest always absolves such a person conditionally, for he may be doing his best to confess. But if such a person had imperfect contrition which morally perseveres, he would receive Extreme Unction validly and fruitfully. If he received the sacrament with the proper dispositions, and afterward fell into mortal sin, he would forfeit the right to the special helps the sacrament gives till such a time as he made an act of perfect contrition, or made a good confession. To avoid irreverence, a delirious person ought to be strapped to the bed while the sacrament is being administered.

APPARENT DEATH

If the priest knows the sick person is dead he omits all the Ritual prayers, and will say the prayers for a soul departed. The sacrament is administered conditionally if the priest does not know whether the sick person is dead or alive. Lehmkuhl gives a sure rule to guide us. He says Extreme Unction is to be conferred absolutely if the subject is capable of validly receiving it, and conditionally when there is doubt whether the subject can validly receive it. If he is not certain that the sick person is incapable of the fruit of the sacrament, he anoints absolutely. If the sick person is evidently incapable he cannot be anointed. But when does a person die? The most eminent physicians admit that death does not occur at the moment when the popular judgment thinks it does. Latent life is present probably till decomposition sets in. The Rev. Father Feijoo, who lived in the eighteenth century, gave it as his

opinion that a person is alive for half an hour after apparent death. Old Galen was of the same opinion. As the sacrament may be given if there is a slight hope of its being valid, a priest ought to anoint an adult within several hours after apparent death, although to all outward appearances the person is really dead. This ought to be done in cases where the person died of an ordinary disease. In robust and healthy persons latent life continues longer than in weaklings. Again, in case of sudden death or accident, latent life is of longer duration than when a person dies of an acute or chronic disease. Hence, when a robust person dies suddenly — no matter what may be the reason — he may be anointed within twenty or twenty-five hours after apparent death. It is a demonstrated fact that men have been restored to life hours after apparent death. Men who were under water for sixteen hours were restored to life and health. Men suddenly attacked by disease had been apparently dead for three days, and were restored to life. Many a time the rhythmic tractions of the tongue suggested by Doctor Laborde have restored the apparently dead to life and health. There is no sure sign of death except the presence of putrefaction in an advanced stage. Now, Extreme Unction remits all grave actual sins if the unconscious person has imperfect contrition. The effect is produced, as I said before, *per se*, as being directly intended in its institution, although, according to Suarez and others, only secondarily. Hence, as the sacrament may be administered if there is the slightest doubt of the subject being alive, a priest ought anoint conditionally every baptized adult who is unconscious and in whose body the presence of putrefaction is not shown to be in an advanced stage; and this does not take place till about twenty-four hours after apparent death. We must bear in

mind, too, that the cessation of respiration or of the beating of the heart, is not a sure sign of death. It is true that many eminent physicians say that life is extinct when the heart ceases to beat, but it is practically impossible to say when the heart ceases to perform its function. It is equally true that some medical experts claim that the soul remains to perform the lesser vital functions, after the complete cessation of the heart. Congealed blood is no proof of death. Neither is cadaveric rigidity, except to an expert, and he is a very rare being. Hence, it may be stated absolutely that putrefaction in an advanced stage is practically the only certain sign of death.

THE OBLIGATION TO RECEIVE IT

It is not absolutely necessary as is baptism. Although the priest is bound under pain of mortal sin to administer Extreme Unction to those who ask for it, yet there is no grave obligation to receive it, but no good Catholic would refuse to receive a sacrament which gives such powerful aid in that moment when man is preparing to meet his God. But if he is conscious, and is in mortal sin, and cannot confess, he would be bound under pain of mortal sin to receive Extreme Unction if he has not perfect contrition. He would be bound also, if his refusal gave scandal or showed contempt for the sacrament, or on account of the spiritual danger of the sick person.

The pastor or a priest having the care of souls is bound under pain of grievous sin to administer Extreme Unction to all under his care if they, when sick, expressly ask for it, or interpretatively ask for it; that is, they did not, as a matter of fact, ask in any way for the sacrament, but they would have

asked it if they had given the matter due reflection or thought. The pastor sins gravely who culpably neglects to administer it or who puts off administering it, with the probable danger that the sick person may die without it, or who will not confer it till the sick person is unconscious; for such a person is robbed of the richer fruits of the sacrament.

The obligation of receiving it is not grave because it is not a necessary means of salvation, and there is no grave precept to receive it.

To neglect receiving it would, indeed, be a venial sin, for the sick person would unreasonably deprive himself of an assistance specially instituted for a dying Christian. If a person is unconscious, he cannot sin by not receiving it, for he is no longer capable of a human act, and hence incapable of sinning.

It may seem strange, as Lehmkuhl suggests, that the sick person who voluntarily refuses to receive Extreme Unction is less guilty than the priest who does not administer it or see that it is administered; and if we take into consideration only those who are bound by the precept alone of common charity towards the sick person, very properly are they to be regarded as guiltless of a grave fault if they do not anoint such a sick person or see that he is anointed, unless we assume that he asked to be anointed. But if we consider those who ought to look after the sick person on account of their office or on account of some special claim of charity, as members of the sick person's household, and especially relations, it is clear that they are obliged more strictly by the laws of charity and justice; for they ought not only to consider the expressed will of the sick person, but his interpretative will; that is, the will he would have if he knew his serious condition, although his

formal will is to all appearances opposed to the reception of the sacrament. They ought to do their best to influence him to receive the sacrament, which may be perhaps necessary for his spiritual welfare. He may refuse to receive the sacrament without committing a grave sin, but the pastor and the relatives may be guilty of a mortal sin in not taking care to see that he receives it; for he can deprive himself of a great good without grave sin, but others whose duty it is to make due provision that he is not deprived of this great good may be guilty through carelessness and negligence of a very grave sin. Example: Let us assume that I have one hundred dollars in a bank. I may, without grave fault, give the sum of money to some political organization, although I have some need of the money. But the banker whose duty it is to guard my money so that I shall not lose it or be deprived of it, cannot, through carelessness and neglect, permit me to be robbed of it or to be deprived of it without grave sin. In like manner, a sick person may deprive himself without grave sin of a great good, viz., Extreme Unction; but the parish priest or the members of the household and relatives may not do so without a grievous sin.

Hence, a pastor or a priest having the care of souls, sins gravely if he does not confer the sacrament on a sick person who asks for it. He sins gravely, too, if he does not use the proper means to look after the members of his flock who are careless of their spiritual needs, and see that they are warned in time of their duties, and confer the sacrament on them, or see that it is conferred. Hence, members of the household of the sick person, especially parents, children, husbands, and wives, may sin mortally if they do not tell the sick person of the danger to which he is exposed; for the sick often deceive themselves, building vain hopes on the stereotyped phrases

of an optimistic physician. When the danger of death becomes probable, this duty may be performed by the priest, physician, or nurse, and, of course, by friends.

Lehmkuhl lays down the following rules to guide us: Relatives and friends are obliged under most grievous sin to see that the sick person receives Extreme Unction, provided he cannot receive any other sacrament. They are gravely bound to get a priest if the sick person asks for him, and it is not very hard to carry out his wish. They are gravely obliged to warn the patient of his danger, and when he is in probable danger of death they are gravely obliged to tell him that sick people in his condition are anointed, for he may be deceiving himself about his danger. But the pastor or the priest having the care of souls is more strictly bound than any one else. He is more gravely obliged than any other person to see that all those within his jurisdiction shall not die without the Sacrament of Extreme Unction through his own fault or negligence. Hence, he is obliged, under pain of eternal damnation, to give it to all who reasonably ask for it, or to those who interpretatively ask for it; that is, they have not expressed a wish to receive it, or do not wish to receive it, but now, under the circumstances, they are rationally presumed to wish to receive it. Therefore, the pastor or priest having the care of souls is obliged under the most grievous sin to administer Extreme Unction to a sick person who is unconscious, and who in all probability cannot receive any other sacrament. In case the pastor does not do it, any priest is gravely bound to administer Extreme Unction; for a fellow-being is exposed to eternal damnation. Hence, the pastor is obliged to be careful to see that when his parishioners get seriously sick, they are warned of their danger and that they

be induced to receive the Sacrament of Extreme Unction if they show any reluctance.

THE RELUCTANT

If a person refuses the sacrament, he ought to be told of its great spiritual and temporal advantages. In case he does not agree to receive the sacrament, he cannot, of course, be anointed. The pastor could suggest to him to agree to be anointed if he became unconscious or delirious, and when he was in that state the pastor ought to anoint him. In all such cases common sense, united with apostolic zeal and charity, will triumph.

WHEN REPEATED

In the same sickness it cannot be repeated unless it is chronic and the sick person got better and fell into the same danger again. But mere continuance of life does not justify its repetition. Recovery of some kind is necessary. In cases of dropsy and consumption the sacrament may be administered if the person gets well and falls into the same danger; for, although the disease is the same, the state of the disease is different. The person must not only be apparently out of danger, but there must be some ground for saying that he is really out of danger, and hence improvement must continue for some time. In case of doubt, the sacrament may be repeated. The sacrament ought to be repeated if the sick person gets well and afterward becomes seriously ill. It ought to be repeated in every chronic disease if the danger of death has passed away, and the danger after a notable time appears to return. It is sufficient that the proximate danger of death has

probably ceased, and again urges, provided a sufficiently long time, say a month, has intervened. In consumption, asthma, and dropsy, the danger very frequently is imminent in all probability, and sometimes in reality is imminent, but afterwards becomes remote. Hence, writes Benedict XIV., in a chronic disease if the sick person continued after the unction in the same danger he cannot be anointed; but he can if there is a positive doubt of the danger having ceased; for then Benedict XIV. inclines to the opinion that such a person ought to be anointed again, because it would be more in keeping with the ancient custom of the Church, and it would give a new aid to the sick. Therefore, writes Lehmkuhl, it may often happen that it is lawful to confer the sacrament a second time, although there is no obligation to do so.

During the same disease, and during the same grave and proximate danger, writes the illustrious Jesuit, Extreme Unction cannot be licitly or validly repeated. This we gather from the teaching of the Council of Trent (Sess. XIV., Cap. 3), which declares that if the sick person grows well after having received the sacrament, he can be anointed again if he falls into another serious danger. And we gather from the ancient practice of the Church and the teaching of theology, that entire restoration to health is not required, but it is sufficient that the grave and proximate danger of death has ceased, and afterwards he fell into the same or a similar danger. Lehmkuhl approvingly quotes Ebel, saying: "It is not by any means necessary that the sick person be fully restored to health, and afterwards fall into the same danger. It is sufficient that the old danger returns anew. Although the old danger, not just now so urgent, continues with the old malady (as frequently happens in asthma, dropsy, and phthisis, in which, during the

continuance of the malady the state of the disease often changes in a pronounced manner, so that at one time the sick person is apparently out of danger and at another time he is in danger of death), if a new danger is added the sick person may be anointed without scruple." In such a case the sacrament may be repeated, but there is no strict obligation in the matter.

If a priest should confer the sacrament so that it is probably invalid, he would not be bound to repeat it if such action would occasion him a great inconvenience. But if the sick person had not received sacramental absolution after a confession, the priest would be gravely bound to repeat the sacrament conditionally.

SUPERSTITIONS

In some places we find people so ignorant and superstitious that they believe when they are anointed they are sure to die, whereas it often, as we know, restores bodily health. Others believe that if they get well after receiving Extreme Unction, they must never touch the floor with their naked feet, or indulge in the harmless amusement of dancing, without committing a grievous sin. People of this character must be dealt with prudently and charitably.

SPECIFIC CASES

Two thousand four hundred years ago Hippocrates told the world that sure prognosis is the most difficult problem in medical practice. Since the days of Bichat and Bright physicians recognize the necessity and importance of the brain, heart, lungs, and kidneys being healthy. Permit me to state a few facts well known to you. Respirations in adults are

about 16 to 18, in children 25, and in infants 35. The normal temperature is 98.4 degrees. A temperature of 100 degrees indicates fever; 102 degrees, mild; 103 degrees, severe; 104 degrees, alarming; 105 degrees, very severe; 106 degrees, almost hopeless; 107 degrees, fatal except in very rare cases. As a rule, when the temperature goes below 95 degrees or above 104 degrees the subject ought to be anointed. I shall mention a few cases in which the sick person ought to be anointed without hesitation: In epilepsy or fainting sickness if there are about twenty continuous fits, and when the face has a grayish, dusky color, and the lips a bluish appearance; in apoplexy when the temperature goes above 104 degrees; in uræmia when there are sudden blindness and vomiting (uræmic fits are nearly always fatal); in syncope or swooning when the subject has a very weak heart; in typhoid fever when his temperature is around 105 degrees, and if he has had a hemorrhage no matter what the temperature may be; in pneumonia if the lips get blue or the extremities cold (in pneumonia and delirium tremens there is danger of heart failure); in heart disease when the pulse and respiration are irregular and there is swelling in the feet; in phthisis when there are cold sweats and hæmoptysis or blood-spitting; in hiccough in old people if it continues in a marked degree; in delirium tremens when the heart grows weak or pneumonia ensues; in typhus fever in every form; in scarlet fever when temperature is above 104 degrees and the breathing is labored; in rheumatic fever when the pulse and breathing are rapid and irregular and pericarditis is feared; in influenza when the face has a dusky appearance and the temperature is high; in erysipelas when the temperature is high, and always when the subject has been a heavy drinker; in empyema if there is

exhaustion; in diphtheria if tracheotomy is necessary; in pyæmia if pneumonia supervenes; in phthisical mania in every case; in pericarditis when the pulse is irregular and goes up to 140 degrees, and the face is bluish; in diabetic mania always if there is severe thirst; in acute bronchitis when the temperature is high and breathing is labored; in cellulitis if pneumonia is feared; in gangrene if in lungs; in all infectious diseases if the kidneys are in bad condition; in nephritis if operation is necessary, for chloroform and ether are not well tolerated in nephritis; in all cases of kidney diseases if an anæsthetic has to be administered; in coma when the subjects are found on the street, as they are probably suffering from apoplexy or kidney disease, although their breath smells of whiskey, as they may have taken a stimulant to tide them over threatened collapse; in an acute sore throat involving the larynx and followed by œdema of the glottis; in heart disease when the aortic valves are diseased; in spotted fever in every case; in many diseases if the subject has clubbed or drum-stick fingers, as there is probably an organic affection of the heart and lungs; in pneumonia in old or very young (if in upper lobe more serious than of the lower, secondary pneumonia more dangerous than primary); in pneumonia in persons of alcoholic habits — in walking cases, as they are always very dangerous; in typhoid in the second week, especially in walking typhoid; in rheumatism when temperature is about 104 degrees (most of the acquired heart disease is due to rheumatic fever); in appendicitis in severe cases; in acute indigestion in old people; in Addison's disease; in cirrhosis when there is fear of hemorrhage; in black measles and black scarlet fever always; in acute pancreatitis in every case; in cholelithiasis, stone in the bile duct, in severe cases; in tetanus and hydrophobia always; in all

alcoholic subjects nearly in every case, and always if they have to undergo a serious operation; in Cheyne-Stokes respiration and air hunger respiration, shown by deep drawn sighs, always; in every disease if one of the four vital organs — the brain, heart, lungs, or kidneys — is organically affected; in burns if the greater part of the body is affected, and in sun-stroke always.

A person cannot be validly anointed merely because he is under the influence of ether or chloroform. Some authorities claim that a person who is slightly indisposed can be validly and licitly anointed, provided it is probable that he will die during the operation. This is not, I believe, in accordance with the principles of theology. But as soon as the danger becomes probable and proximate he may be anointed; that is, he may be anointed during the time he is being operated on. Of course, if the danger existed before the operation, the sacrament ought to be conferred before the operation.

PREPARATION FOR THE SACRAMENT

A table ought to be prepared on which the priest may place the oil stocks. It ought to be covered with a clean cloth. One wax candle, a crucifix, holy water, and a sprinkler, a plate with six small balls of cotton, some meal or dry bread, a towel, and a basin of water to wash the priest's hands ought to be placed on it. The attendant should wash the parts to be anointed. The confiteor should be said by the sick person in Latin or the vernacular. A woman may answer the responses, but must not minister to the priest. She may say the confiteor if the sick person is unable to do so. The holy water and crucifix should be left on the table near the sick

person, so that he may, as the Ritual states, look at the Cross, and embrace and kiss it, for in the Cross is life, in the Cross is hope, in the Cross is salvation. In contagious and infectious diseases great care must be used to prevent their spread. To accomplish this, six small pieces of wood may be used to anoint the sick person. They should be burned immediately after they have been used. If small pieces of wood are not used, a little oil may be taken from the oil receptacle and placed on the hand, and what is not used ought to be burned. As the priest is bound under pain of grievous sin to use a cassock or soutane and a surplice when he is administering Extreme Unction, provision ought to be made for this in our institutions, and in city parishes. A sleeveless cassock and a linen surplice would answer the purpose. A priest may not have the holy oils with him, and whilst he is hearing the confession of the sick person a trustworthy laic may be sent for the oils. I assume, of course, that there is some necessity for such a procedure, for a laic is not allowed to carry the oils except in case of necessity. It has been decided by Rome that we must not send the oils by express, but we are allowed in case of necessity to send them with a trustworthy layman. Hence, in similar circumstances, a laic may carry them. To omit the prayers before and after the unction would be a grave sin unless in case of necessity. To omit one prayer would not exceed a venial sin.

If the priest carries the Blessed Sacrament in solemn procession, he carries the vessel with the oil in some convenient place under the surplice. Another priest, or a deacon, may carry the oil secretly; but no one else is permitted to carry it except in a case of very urgent necessity. When the priest has the oil alone with him it is prohibited to carry lights, as

the people might think he had the Blessed Sacrament. It is no sin to carry the oil without surplice and stole. When thus carried the priest fastens the leather case in which the silver vessel with oil is to his neck by a chain or cord, but then it must not form part of the pyxis or be joined with it in any way.

REVERENCE SHOWN THE SACRAMENT

So great is the reverence in which the Sacrament of Extreme Unction has been held everywhere that it was often administered in church. Among the Greeks and Mexicans of the tenth century the sacrament was often given in the church. St. Bernard (St. B. in vita S. Malach. Cap. 2) tells us that in 1184 St. Malachy received Extreme Unction in the chapel of the Monastery of Clairveaux in Burgundy.

THE MANNER IN WHICH A PRIEST ANOINTS

When the priest has arrived at the room of the sick person he says, "Peace be to this house," and the clerk answers, "And to all who dwell in it." If the priest has already used these words before administering the Viaticum, he does not, of course, repeat them now. He then places the holy oil on the table and puts on a violet stole. He next presents a crucifix to the sick person to be kissed, and afterwards sprinkles with holy water the sick person, every one in the room, and the room itself. He sprinkles the sick person in the form of a Cross. He sprinkles the water in front of himself, then on his own left, and afterwards on his own right. If he has already done this before giving the Viaticum, he may not repeat it here. The priest now hears the sick person's confession, if

he has not already done so, and explains the nature of the sacrament and its virtues and graces. If the person has been absolved some time previous to this, the priest will ask him to make an act of contrition.

The priest now says *Adjutorium* and makes the sign of the Cross on himself. Three prayers follow. During these prayers the priest makes the sign of the Cross in front of him, blessing the sick person and room. If the sick person's death is so imminent that the prayers cannot be said, the priest will say them afterwards if the person did not die. Then is said the *Confiteor* in Latin or vernacular by the patient, if he is able. If unable to say it, the clerk will say it. Although the *Confiteor* had been said a short time before when the priest was giving the sick person the *Viaticum*, it must be said again at this time.

The priest now invites all present to offer fervent prayers to the merciful God for the sick patient. The Rubric recommends the Penitential Psalms and the Litanies. The Rosary may be substituted for the above prayers. Whatever prayers are said, should be said kneeling and in a low voice. Before the priest applies the oil to the sick person he makes the sign of the Cross three times over the sick person. Whilst those present are praying for the sick person the priest takes the oil stock in his left hand and dips the thumb of the right hand into the vessel of oil, and in the form of a Cross anoints the several parts to be anointed, at the same time pronouncing the form. To omit the Cross would not exceed a venial sin.

The unctions begin with the eyelids, the eyes being closed. *Amen* of the form is said by the priest, not by the clerk. When the organ is double the priest anoints the organ on the right side of the sick person first. When he makes a Cross in

applying the oil he draws a straight line down and then makes a line from his own left to his own right. After the priest applies the oil a person in Holy Orders wipes off the oil from the anointed part. If there is no one present in Holy Orders with the priest, he has to do this himself. He ought to use a new piece of cotton for each unction, but for a double organ one piece suffices. The cotton thus used and the crumbs of bread with which he afterwards rubs his fingers ought to be placed in the pocket of the oil case, and afterwards burned, and the ashes ought to be thrown into the Sacramentum. The lobes or lower extremities of the ears are next anointed. Then are anointed either the extremity of the nose, or each nostril. The fourth organ anointed is the mouth, which ought to be closed. If, however, the sick person has any difficulty in breathing, or for any other reason the priest may anoint the upper or lower lip. In case of hydrophobia or a disease in which contact with the saliva is dangerous, the cheek or some part near the mouth is anointed. The fifth organ is the hand. Deacons, clerics, and lay people are anointed on the palms, and priests on the back of the hands. The feet are next anointed. The unction may be applied to the metatarsus or instep, or to the soles of the feet, according to the usage of the place. In some places the unction is applied to the loins — the os ischion — the prominent hip bone, on one side only. Where this unction would cause an inconvenience it may be omitted.

After the last unction the priest places the oil receptacle on the table, cleanses his thumb and fingers with crumbs of bread and water, and dries them with a towel. He then continues the prayers, which are supplications to God for the health of soul and body of the sick person. If the person

anointed is a female, the feminine gender must be used in the versicles and prayers.

The priest having finished the prayers, he puts the vessel of oil in the case, and the crumbs of bread and pieces of cotton which he had used into the pocket already mentioned. The water with which the priest washes his hands is thrown into the Sacramentarium if it can be conveniently done, or into the fire.

The priest will now advise the sick person to be resigned to the will of God, and, if he has time, he will say a few inspiring words to the sick to encourage him to resist Satan and all his pomps and temptations, and to meet with courage and faith and hope what Providence has decreed for him. He will join those in attendance in thanking God for the graces of the sacrament, and he will see that a crucifix is left on the table near the sick, and holy water.

GIVEN TO A NUMBER TOGETHER

The priest enters the sick room with the usual salutation, "Peace be to this house," places the holy oil on a table, presents the crucifix to each to be kissed, sprinkles the holy water, and gives the sick an opportunity to confess. He now delivers a few words of exhortation. He then recites for all in common the three prayers. They require no change of number. Each of the sick recites the Confiteor. It may be recited, if the sick are unable to do so, by the assistant or priest himself. The prayers, which are accompanied by no actions or ceremonies, and the Psalms, are said in the plural or singular number. All the rites prescribed by the Ritual are to be performed over each patient. The versicles and prayers are said for all in

common. The plural number is used, and the feminine gender if all are females.

EXTREME UNCTION IMMEDIATELY AFTER VIATICUM

When the priest administers Extreme Unction immediately after the Viaticum, he assumes a purple stole as soon as he has finished the prayer following communion. He may use a stole that is white on one side and purple on the other. The Sacred Congregation permits such a stole in the ceremonies of baptism, and hence we may justly infer that the priest is justified in using the same kind now. He confers Extreme Unction in the ordinary way prescribed by the Ritual, except that he omits the salutation, "Peace be to this house," and the Asperges. He ought not to place the oils on the corporal, but to one side of it. If the priest brought more than one particle, he leaves the ciborium or pyxis on the corporal till he has finished all the ceremonies, and gives the benediction with it. This benediction ought to be given after the papal benediction.

IN CASE OF IMMINENT DEATH

When a priest finds the sick person near death, he asks him to express sorrow for his sins, and gives him sacramental absolution. He gives it thus, "I absolve thee from all censures and sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." If the sick person is unable to speak, the priest will conditionally absolve him. If the person has but a few moments to live, the priest will anoint him on the forehead, saying, "By this Holy Unction may the Lord

forgive thee whatever sins you have committed. Amen.” The Holy Office decreed in April, 1906, that the above form is valid in a case of real necessity. If the priest is doubtful whether the person is dead or alive, he anoints him conditionally, saying, “If you live.” If the sick person survives, the priest will say all the omitted prayers, both those that precede and follow the sacrament. Then the papal blessing is given even to an unconscious person.

CONCLUSION

And now one word to those who take care of the sick, and I am done. You are God’s agents to carry out His divine will on earth. You are called and chosen for a great mission and a glorious heritage in time and eternity. You will have opportunities to do almost an infinite amount of good, and for this you should ever give thanks to “God, the only wise, through Jesus Christ, to whom be honor and glory for ever and ever. Amen.” Your responsibilities are great, are extraordinary. It will be often in your power to save a soul created to the image and likeness of God. On your fidelity will frequently depend an eternity of happiness or an eternity of misery for your patient. The imperishable crown promised by the Apostle may be snatched from us through your carelessness and neglect. You know, as the Catechism of Trent teaches, that the enemy of mankind never ceases to seek our ruin, but he increases his efforts when we near our end. You know how important it is to call the priest in time. Bear in mind Extreme Unction restores bodily health, remits sin, disposes us for the home of the saints, our Father’s home, and quiets our fears, as the Catechism of Trent tells us, illumines

the gloom in which the soul is enveloped, fills it with pious and holy joy, and enables us to wait with cheerfulness the coming of our Lord, whenever He is pleased to summon us from this world of woe, and above all it fortifies us against the violent assaults of Satan. You must, of course, first save your own souls, and this you must do "through Christ Jesus that died, yea that is risen also again; who is at the right hand of God, who also maketh intercession for us." Therefore, since God has been so good to you, who shall separate you from the love of Christ? Shall tribulation? or famine? or persecution? or danger? or the sword? or distress? I hope that neither "death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall ever be able to separate you from the love of God which is in Christ Jesus, our Lord."

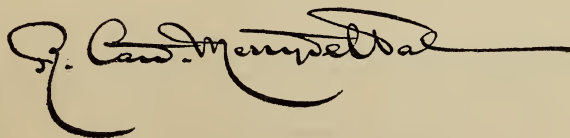
Letters of Congratulation from Eminent Prelates and Others

FROM HIS EMINENCE CARDINAL RAPHAEL MERRY DEL VAL,
PAPAL SECRETARY OF STATE.

REV. DEAR SIR:

While gratefully acknowledging the receipt of your booklet on the "Sacrament of Extreme Unction" and of the letter that accompanied it, I cannot but express my appreciation of the zeal for the salvation of souls that prompted you to publish the Treatise. At the same time I congratulate you on the reception which your booklet has received at the hands of the Bishops of the English-speaking world, and I am happy to be able to add that the Holy Father desires me to convey to you the Apostolic Benediction.

I am yours faithfully in Christ,

A handwritten signature in black ink, reading "R. Merry del Val". The signature is written in a cursive style with a long horizontal flourish extending to the right.

FROM HIS EMINENCE JAMES CARDINAL GIBBONS, ARCHBISHOP
OF BALTIMORE.

DEAR REV. FATHER:

I am sure your booklet on the "Sacrament of Extreme
Unction" will not only increase the faith of the sick in the
efficacy of that Sacrament, but will also be a source of con-
solation and comfort to them in their illness.

Faithfully yr. in Chr.

J. Card. Gibbons.

FROM HIS EXCELLENCY THE MOST REVEREND DIOMEDE FAL-
CONIO, D.D., APOSTOLIC DELEGATE FOR THE UNITED STATES.

I beg you to accept my sincerest thanks for the copy of your
"Treatise on the Sacrament of Extreme Unction, which you
have had the kindness to send me; and I offer you my con-
gratulations for this little work, and I am pleased to note that
you are thus dedicating your spare time to such useful studies.

Hoping that your Treatise will be a source of instruction to
the faithful, I remain, with sentiments of esteem,

Most faithfully yours in Christ,

D. Falconio

Apostolic Delegate.

FROM HIS GRACE THE MOST REV. JOHN M. FARLEY, D.D.,
ARCHBISHOP OF NEW YORK.

DEAR FATHER HANLEY:

The Most Rev. Archbishop desires me to acknowledge the receipt of your excellent "Treatise on the Sacrament of Extreme Unction." His Grace is confident that your book will prove most useful and instructive to all its readers and prays for it the wide circulation it so well deserves.

Sincerely yours in Christ,

JAS. V. LEWIS, *Sec.*

FROM THE REV. REMY LAFORT, S.T.L., THEOLOGICAL CENSOR
OF THE ARCHDIOCESE OF NEW YORK.

REV. DEAR FATHER HANLEY:

After reading your English "Treatise on the Sacrament of Extreme Unction," it is a matter of pleasure to me to hear of your intention to publish similar treatises on the other Sacraments. To my mind you are rendering English readers of Catholic works a service which will undoubtedly receive due appreciation and encouragement from the clergy and laity.

To the latter especially you are opening a store of doctrine from masterly minds of which sermons and catechisms give only select samples.

May God bless your health and labors.

Yours sincerely,

(Signed) REMY LAFORT.

FROM THE MOST REV. DR. M. FOGARTY, LORD BISHOP OF
KILLALOE, IRELAND.

DEAR FATHER HANLEY:

I desire to thank you sincerely for your interesting work on Extreme Unction. You have given us an admirable little Treatise in English on this important Sacrament.

Sincerely yours,

(Signed) M. FOGARTY,

Bishop of Killaloo.

FROM HIS GRACE THE MOST REV. JOHN HEALY, D.D., ARCH-
BISHOP OF TUAM, IRELAND.

DEAR FATHER HANLEY:

I have to thank you very much for your kindness in sending me a copy of your "Treatise on the Sacrament of Extreme Unction."

It is clearly written and a most useful little book. I shall have much pleasure in recommending it to my clergy.

I am, my dear Father Hanley,

Yours sincerely,

(Signed) JOHN HEALY, D.D.,
Archbishop of Tuam.

FROM THE RIGHT REV. J. F. REGIS CANEVIN, D.D., BISHOP
OF PITTSBURG.

DEAR FATHER HANLEY:

Your treatise on the Sacrament of Extreme Unction may be read with profit by priests as well as by the laity. To the former it will be the means of reviewing the teaching of the theologians, which may have been obscured by lapse of time and the wear and tear of a busy life; and to the latter it will impart much interesting and valuable information concerning that sacrament which we all hope to receive when the last hour of our earthly course draws near.

With best wishes.

Yours sincerely,

(Signed) REGIS CANEVIN.

FROM THE RIGHT REV. JAMES MCGOLDRICK, D.D., BISHOP OF
DULUTH.

REV. AND DEAR FATHER:

Your little "Treatise on the Sacrament of Extreme Unction" is well prepared, and the information under the various headings is valuable.

I cordially recommend the work to our priests and I thank you for the copy you kindly sent me.

I am,

Yours sincerely,

JAMES MCGOLDRICK.

FROM THE RIGHT REV. CHAS. HENRY COLTON, BISHOP OF
BUFFALO, N. Y.

DEAR FATHER HANLEY:

After reading your "Treatise on the Sacrament of Extreme
Unction," I unhesitatingly endorse the book, and wish it a
wide circulation among the priests of this diocese.

It will be found a valuable help to the intelligent adminis-
tration of that important Sacrament, answering, as it does, the
doubts and difficulties often attendant in administering it.

Yours sincerely,

CHARLES H. COLTON.

FROM THE RIGHT REV. IGNATIUS HORSTMANN, D.D., BISHOP
OF CLEVELAND.

REV. AND DEAR SIR:

Your "Treatise on the Sacrament of Extreme Unction" is
good. It summarizes both doctrine and ritual.

Sincerely yours,

(Signed) IGNATIUS F. HORSTMANN,

Bishop of Cleveland.

FROM THE RIGHT REV. MICHAEL TIERNEY, D.D., BISHOP OF
HARTFORD.

MY DEAR FATHER HANLEY:

Thanks for copy of your "Treatise on the Sacrament of
Extreme Unction" so kindly sent me.

I will recommend it to our priests and also to our Mission
Band for the people.

Yours sincerely,

(Signed) M. TIERNEY.

FROM THE RIGHT REV. JAMES TROBEC, D.D., BISHOP OF ST.
CLOUD.

REV. DEAR FATHER:

I have received a copy of your "Treatise on the Sacrament
of Extreme Unction," and shall recommend it to my priests at
the next retreat in August. Many thanks.

Yours,

(Signed) JAMES TROBEC.

FROM THE RIGHT REV. THOMAS GRACE, D.D., BISHOP OF
SACRAMENTO.

REV. DEAR FATHER HANLEY:

I thank you for copy of your "Treatise on the Sacrament of Extreme Unction." Within a small compass it contains a large amount of theological and valuable information, advantage being taken of the recent discoveries in medicine and science.

Yours sincerely,
(Signed) THOMAS GRACE.

FROM THE RIGHT REV. PHILIP JOSEPH GARRIGAN, D.D., BISHOP
OF SIOUX CITY, IOWA.

REV. DEAR FATHER:

I thank you for the copy of your "Treatise on the Sacrament of Extreme Unction" sent me.

It is a very interesting and instructive little treatise on a much neglected subject. It ought to find a place and be of much use among Catholic priests and people.

Yours very truly in Christ.
(Signed) P. J. GARRIGAN,
Bishop of Sioux City.

FROM THE RIGHT REV. EDWARD P. ALLEN, BISHOP OF
MOBILE, ALA.

REV. DEAR FATHER:

The "Treatise on the Sacrament of Extreme Unction" which you sent me came to hand in due time, and I write to thank you for it. It is a useful and timely work and I hope it will be favorably received by priests and people.

I am, Rev. dear sir,
Very truly yours,
EDWARD P. ALLEN,
Bishop of Mobile.

FROM THE RIGHT REV. THOS F. LILLIS, D.D., BISHOP OF
LEAVENWORTH.

DEAR FATHER HANLEY:

I am very thankful for your "Treatise on the Sacrament of Extreme Unction." I have read it with interest, and I congratulate you on your work. This little book should receive hearty endorsement, and it will not fail to do much good.

Sincerely yours,

(Signed) THOS F. LILLIS,
Bishop of Leavenworth.

FROM THE MOST REV. DR. BROWNE, LORD BISHOP OF FERNS,
IRELAND.

REV. AND DEAR FATHER:

I beg leave to acknowledge with thanks the receipt of your little treatise on the Sacrament of Extreme Unction, and I will say a kind word of it to the priests of this diocese.

Yours faithfully,

(Signed) JAMES BROWNE.

FROM THE AMERICAN ECCLESIASTICAL REVIEW, PHILA., PA.

"Treatise on the Sacrament of Extreme Unction," by Rev. P. J. Hanley.

This is a really useful exposition of the subject, and serves both the student and catechist by explaining in a clear, perfectly simple way the nature of the Sacrament—its names, definition, institution, the doctrinal errors concerning it condemned by the Church. It points out the benefits of this Sacrament from the supernatural and also from the natural points of view as evidenced by what Protestants, such as Leibnitz and Goethe, have written of its beneficent effects. The theological doctrine of matter and form, the application, immediate and secondary effects in the order of grace, the disposition and intention requisite for the due reception of the benefits, together with many practical directions for the minister and the recipients of this helpful Sacrament, are treated in a manner which is thoroughly readable and will be found helpful by those who expect to come in professional contact with Catholic patients to whom the Sacrament is to be given.

FROM THE RIGHT REV. JOHN J. HOGAN, D.D., BISHOP OF
KANSAS CITY.

REV. DEAR SIR:

Your "Treatise on the Sacrament of Extreme Unction," having the Imprimatur of Archbishop Farley, needs no further recommendation.

Yours truly,

(Signed) JOHN J. HOGAN,
Bishop of Kansas City.

FROM THE MONITOR, THE OFFICIAL CATHOLIC WEEKLY OF NEW
JERSEY.

It gives us pleasure to commend this theological work on the "Sacrament of Extreme Unction," by Father Hanley, to the readers of *The Monitor*.

No one will dispute the utility of Father Hanley's little book. There is considerable ignorance about Extreme Unction, even among some Catholics, and there are misconceptions in regard to it, amounting in some instances almost to positive superstition. And we have little written in our language to instruct the faithful and counteract the many false notions prevalent concerning Extreme Unction. Books like Father Hanley's are therefore specially desirable. The reverend writer explains this great Sacrament in simple language, and gives the theological technicalities a plain English garb.

These features invite the patronage of the good, faithful people who are always anxious to grasp intelligently the doctrines of our holy religion.

But whilst Father Hanley tries to write for the people, it must not be supposed that he deals in general outlines merely. His book is almost a complete treatise on Extreme Unction, and will make interesting reading even for those well versed in theological lore.

We advise all our readers, lay and clerical, to purchase this treatise on Extreme Unction.

FROM THE TRENTON SUNDAY ADVERTISER, TRENTON, N. J.

Rev. P. J. Hanley of this city is receiving many compliments upon the appearance of his latest brochure upon "The Sacrament of Extreme Unction." It is generally admitted by the clergy that Father Hanley has produced a very valuable compendium of the laws and doctrine of the church upon a subject of great importance and interest. His researches have been so thorough that little, if anything, could be added to this treatise. Father Hanley's literary style is worthy of praise also, and it is to be hoped, in view of all its merits, that his pamphlet will find a large circulation.

FROM THE NIAGARA INDEX.

The Treatise on the Sacrament of Extreme Unction, by the Rev. P. J. Hanley, bears the "Nihil Obstat" of New York's Censor Librorum, and the Imprimatur of the Most Rev. John H. Farley, archbishop, two proofs that Father Hanley's treatment of the subject is conservative and practically correct. We commend, by the way, the industry of this good priest who, amid distraction inseparable from his office, has found time to compose a treatise as learned and interesting as the one before us.

L. A. G.

FROM THE IRISH ECCLESIASTICAL RECORD.

This excellent little Treatise in English on the "Sacrament of Extreme Unction," will be found extremely useful, not only by hospital nurses and all who have care of the sick, but by the clergy as well. It is the work of the Rev. P. J. Hanley, of Trenton, New Jersey, and combines with sound doctrine an attractive and lucid method of exposition. There is nothing of practical importance connected with the Sacrament omitted. Though unpretentious in form, it is learned and concise. Indeed, it is only one who had thoroughly in hand the threads of doctrine that lead to it and realizes vividly the graces that flow from it, who could put in such clear and simple form what it takes pages of Latin theological works sometimes to elucidate.

J. F. H.

FROM THE CATHOLIC RECORD, NEW BRUNSWICK, N. J.

We are in receipt of a booklet by Rev. P. J. Hanley, of St. Francis Hospital, Trenton, N. J., entitled, "Treatise on the Sacrament of Extreme Unction."

The title itself should recommend it to every Catholic, young or old, and we assure them it will be a profitable investment.

The subject is treated in such a manner that it is easily understood, and it is the only treatise of its kind outside the large theological works.

FROM THE RIGHT REV. HENRY GABRIELS, D.D., BISHOP OF
OGDENSBURG.

REV. DEAR FATHER:

I thank you very much for your excellent "Treatise on the Sacrament of Extreme Unction." From what I read of it, I deem it a most useful booklet for the use of the laity, and, moreover, a good reminder to the priest himself of his duties in regard to this great Sacrament of the dying.

Sincerely your in Jesus Christ,

H. GABRIELS,
Bishop of Ogdensburg.

FROM THE RIGHT REV. FREDERICK C. HOPKINS, D.D., S. J.,
BISHOP OF ATHRIBIS AND VICAR APOSTOLIC OF
BRITISH HONDURAS.

REV. AND DEAR FATHER:

I thank you for sending me the "Treatise on Sacrament of Extreme Unction."

There are many very good and useful points in your interesting Treatise on a Sacrament on which we find so very little in books that are accessible to the laity.

I find much that is valuable and to be highly commended in your Treatise, and I thank you for kindly sending it to me.

Believe me to remain,

Your faithfully in Jesus Christ,

FREDERICK C. HOPKINS,
Bishop of Athribis.

FROM THE MOST REV. JOHN A. MAGUIRE, ARCHBISHOP OF
GLASGOW.

DEAR REV. FATHER:

I am asked by the Archbishop to thank you for kindly sending a copy of your work on "Extreme Unction," and to say that he believes that the booklet will be found extremely useful and interesting.

I remain, Dear Rev. Father,

Yours faithfully,

JOHN RITCHIE, *Dioc. Sec.*

FROM THE RIGHT REV. ROBERT BRINDLE, D.S.O., BISHOP OF
NOTTINGHAM, ENGLAND.

DEAR REV. FATHER:

It was a very happy inspiration which led you to publish your little book on the "Sacrament of Extreme Unction." It ought to be most useful, and I shall most certainly recommend it as far as possible. Thanking you for sending it to me, and blessing you in your work, believe me,

Yours sincerely in Christ,

Bishop of Nottingham, England.

ROBERT BRINDLE,

FROM THE RIGHT REV. P. J. O'CONNOR, BISHOP OF ARMIDALE,
N. S. W., AUSTRALIA.

DEAR FATHER HANLEY:

I have read your book on "Extreme Unction," and found it very interesting and instructive, and I have very little doubt that much good will be the result of a careful reading of it.

I shall be pleased to recommend it to my clergy, who, I fondly hope, will read and study it carefully.

Hoping your admirable Treatise will have a wide circulation, and wishing you every blessing, I remain,

Yours sincerely in Christ,

P. J. O'CONNOR,
Bishop of Armidale.

FROM AVE MARIA.

Messrs. Pustet & Co. publish for the Rev. P. J. Hanley a brief "Treatise on the Sacrament of Extreme Unction." Within the compass of fifty-seven pages, the booklet contains a large and valuable amount of theological information not easily obtainable elsewhere, at least in English.

FROM THE RIGHT REV. P. A. O'NEILL, O.S.B., D.D., BISHOP
OF PORT LOUIS, ISLAND OF MAURITIUS.

REV. DEAR SIR:

Your "Treatise on Extreme Unction" contains a large amount of information on that important and very practical subject.

I shall be pleased if the English-speaking priests of this diocese send for copies.

With my best thanks, I remain Rev. Dear Sir,

Faithfully your in Christ,

P. A. O'NEILL, O.S.B.,

Bishop of Port Louis.

FROM THE RIGHT REV. EMILE JOSEPH LEGAL, O.M.I., D.D.,
BISHOP OF ST. ALBERT, ALTA, CANADA.

REV. AND DEAR FATHER:

I received, some time ago, your kind letter of July 4, together with your "Treatise on the Sacrament of Extreme Unction." I have delayed answering you because I wanted to first read the whole booklet.

I must say that this reading has been very satisfactory to me, and I have been pleased to find therein exposed new and beautiful views and aspects of this Sacrament, and very wise and useful suggestions concerning its importance and effects.

I will not fail to recommend this book to my priests when occasion shall present itself.

Thanking you very sincerely, I remain, Rev. and Dear Father,

Yours very devotedly in Christ, &c.,

EMILE J. LEGAL, O.M.I.,

Bishop of St. Albert.

FROM THE CATHOLIC STANDARD AND TIMES, PHILADELPHIA:

The Prudent Catholic will endeavor to be always prepared for death. There can be no better way to begin this necessary preparation than to take up this treatise of Father Hanley's and read it attentively and ponder on its exposition and its counsels.

It is a treatise calculated to give consolation to the sick and suggestion of good living to the hale. The rules governing its proper administration are explicitly set forth in this treatise as well as the conditions necessary to its valid reception.

FROM THE RIGHT REV. JULIUS VIDAL, S.M., D.D., BISHOP OF
SUVA, FIJI ISLANDS.

MON CHER REVEREND PERE:

J'ai recu tres-tard votre excellent traite sur l'Extreme Onction; et apres l'avoir lu attentivement je crois devoir dire qu'il me parait tres exact comme doctrine, tres-simple et clair comme style. Aussi je le recommande volontiers a mon clerge.

Votre tout devoue en Jesus et Marie,

JULIEN VIDAL,

Suv. Ev. Fiji.

(TRANSLATION.)

MY DEAR REVEREND FATHER:

I have lately received your excellent treatise on the Sacrament of Extreme Unction. I have read it carefully, and I can justly say that the doctrine is very accurately given, and the style is very simple and clear.

I may also add that I shall gladly recommend it to my clergy.

Yours most devotedly in Jesus and Mary,

JULIUS VIDAL,

Bishop of Suva, Fiji.

FROM THE RIGHT REV. AUGUSTINE VAN DE VYVER, D.D.,
BISHOP OF RICHMOND.

REV. AND DEAR FATHER:

Your Treatise on the Sacrament of Extreme Unction is most useful to both clergy and laity.

Sincerely yours,

A. VAN DE VYVER, D.D.,

Bp. of Richmond.

FROM THE RIGHT REV. P. J. DONAHUE, D.D., BISHOP OF
WHEELING, W. VA.

REV. DEAR FATHER:

Please accept my thanks for your timely Treatise on Extreme Unction. I am sure it will be read with great benefit by the Rev. clergy as well as the faithful. I shall be glad to recommend it whenever opportunity offers.

Faithfully yours in Christ,

P. J. DONAHUE,
Bishop of Wheeling.

FROM THE RIGHT REV. JOHN J. MONAGHAN, BISHOP OF WIL-
MINGTON, DEL.

DEAR REV. FATHER:

I cordially recommend your Treatise on the Sacrament of Extreme Unction, and bespeak for it a wide circulation both among the clergy and the people.

Yours faithfully in Christ,

JOHN J. MONAGHAN,
Bishop of Wilmington.

FROM THE RIGHT REV. J. J. O'CONNOR, BISHOP OF NEWARK.

DEAR FATHER HANLEY:

It gives me great pleasure to add my word of approbation to that of the illustrious prelates and theologians who have so warmly commended your book on the Sacrament of Extreme Unction. The Treatise is worthy of all the praise it has received.

Wishing you a happy New Year,

I am faithfully yours in Christ,

J. J. O'CONNOR,
Bishop of Newark.

FROM THE RIGHT REV. HENRY JOSEPH RICHTER, D.D., BISHOP
OF GRAND RAPIDS.

REV. DEAR FATHER:

Your Treatise on Extreme Unction deserves unstinted praise. I recommended it to the senior clergy of the diocese at the close of their retreat last September.

Sincerely yours in Christ,

HENRY JOSEPH RICHTER.

FROM HIS GRACE THE MOST REV. JOHN J. GLENNON, ARCH-
BISHOP OF ST. LOUIS.

REV. DEAR FATHER:

I hope that this valuable Treatise will have a large circulation.

With New Year's greetings, I remain,
Sincerely yours,

JOHN J. GLENNON,
Archbishop of St. Louis.

FROM HIS GRACE THE MOST REV. JOHN IRELAND, D.D., ARCH-
BISHOP OF ST. PAUL.

REV. DEAR FATHER:

Your Treatise on the Sacrament of Extreme Unction should have a place on the desk of every priest in America. One of the most important duties of the priest is the spiritual care of the sick; one of the most favorable opportunities allowed the sacred ministry to do good to souls and to win to itself the loving regard of the Christian people is to bring rays of Heaven's sunshine into the home of the dying and of their friends. To this the proper and edifying administration of the Sacrament of Extreme Unction is means most practical. Your book teaches the priest to be to the sick the true messenger of religion.

JOHN IRELAND,
Archbishop of St. Paul.

FROM THE RIGHT REV. NICHOLAS CHRYSOSTOM MATZ, D.D.,
BISHOP OF DENVER.

REV. DEAR FATHER:

I hail your book as a valuable adjunct to the family library. Not only is the immense benefit of the sacrament of Extreme Unction ignored by our people, but their ignorance works an immense injury to the sick and dying, who are thus deprived of the sacrament that might restore them again to health, or most assuredly secure for them a safe passage to eternity.

Sincerely yours in Christ,

N. C. MATZ,
Bishop of Denver, Colorado.

FROM THE RIGHT REV. FRANCIS SILAS CHATARD, D.D., BISHOP
OF INDIANAPOLIS.

DEAR FATHER HANLEY:

Bishop Chatard thanks you for your interesting and very instructive book on Extreme Unction, and hopes it will have a wide circulation.

With best wishes, I am,

Yours respectfully,
JOSEPH CHARTRAND.

FROM THE RIGHT REV. WM. TURNER, D.D., BISHOP OF GALLO-
WAY, SCOTLAND.

MY DEAR REV. FATHER:

I have read your Treatise on Extreme Unction and found it deeply interesting and instructive. I consider it a most useful compilation of valuable information on a Sacrament which usually receives but meagre attention from Catechists and others. It is a book that is wanted.

Wishing you every success in your undertakings.

Yours sincerely,
W. TURNER,
Bishop of Galloway.

FROM THE RIGHT REV. JAMES SCHWEBACH, D.D., BISHOP OF
LA CROSSE.

REV. DEAR FATHER:

I have read your book on Extreme Unction, and found it very useful and instructive for priests and people. I will recommend it to our clergy.

Truly yours,
JAMES SCHWEBACH,
Bishop of La Crosse.

FROM THE RIGHT REV. HENRY NORTHROP, BISHOP OF
CHARLESTON.

REV. DEAR FATHER:

I have no hesitation in putting my name after the illustrious Prelates who commend a Treatise so useful and illuminating for those who believe, but need much instruction on so great a Sacrament. It is the fullest and most complete expose of the Sacrament it has been my good fortune to come across.

Sincerely in Christ,
H. P. NORTHROP,
Bishop of Charleston.

