

able to let the priest know as soon as the patient takes to his bed, especially if he be one who has led a careless life. Nor ought we to wait till such a person himself asks for the priest, nor attend to his excuses for putting it off, still less blind him to his danger. People sometimes defer sending for the priest, lest they should alarm the patient. On a properly instructed Catholic his ministrations, and especially the sacrament of Extreme Unction, as explained above, ought to have an exactly contrary effect. But while urging the importance of calling the priest in good time, let it not be thought that, when the sick person has already lost his senses, it is altogether too late, and useless. The Church of Christ, being a loving Mother, has foreseen this unfortunate contingency, and provides for it as far as possible. Therefore send for the priest. At the same time do not send for him unnecessarily, nor during the night, if it can be avoided. But it will not do to run risks. In sudden and violent attacks of any kind, in typhus and scarlet fever, small pox, inflammation of the lungs, and other rapid diseases, in which delirium comes on soon, and likewise in serious accidents, no time is to be lost. An ordinary fracture of the leg or arm is not a serious accident, but a bad fall or a heavy blow very often is. A doctor who is reluctant to allow the priest to come would seem to have had little experience among Catholics. Those who know us are only too glad to hear that he has been to the sick room, and not unfrequently, though not Catholics, they send for him themselves, because they notice that, whatever may be the explanation of it, after the administration of the rites of the Church, there ensues a great calm, and in many cases this is half the cure. There is not nearly as much chance for a man who is harrassed in mind and conscience, as well as in body, as there is for one who is in peace. Except when it cannot be helped, do not send a mere child or a non-Catholic for the priest. Let the messenger be some one who can give an intelligent answer as to the name and address of the sick person, whether or no delirium has already set in, what the nature of the sickness is, when it commenced, whether any priest has been already and if so whether he administered any of the Sacraments, and if not, whether the patient can swallow without vomiting. This is all the more necessary when the priest happens to be out, and the call has to be registered for him. If he is at home, the messenger ought not to go away until he knows whether he is wanted further. While waiting for the priest, help the patient, whether a Catholic or not, to make acts of love of God, and contrition, especially if death or delirium is imminent. Make use, if possible, of prayers that he knows. When the Blessed Sacrament is coming to the house, prepare by putting the sick room in order. If there are other people, beside the sick person, sleeping in it, see that they