

the theory that Unction of the Sick conveyed the remission of sins was first clearly propounded. And one can easily see that, as restoration to health did not always follow the Unction, it would be natural for the people to lay stress upon some theory of its sacramental efficacy, which at least could not be disproved by the evidence of the senses. From that date onward, there is a marked change in the mind of the Western Church towards the rite. The primitive use of the Unction as a means of restoration to health was almost entirely superseded by a faith in its efficacy to remit sins. But even this Council of Pavia, A.D. 850 mentions bodily cure, "that healthful Sacrament which James recommends, 'if any man among you is sick, etc.,' should by a wise preaching be made known unto the people, truly a great and very desirable mystery, whereby, if it is asked faithfully, both sins are forgiven and bodily health restored." And the Capitular of Charlemagne orders, "That all priests should ask the Bishop for the oil of the sick, and admonish the faithful sick to seek it, that they, being anointed with the same oil, may be *healed* by the grace of God, because the prayer of faith poured forth by the presbyters shall *save* the sick." The earliest form of consecration of the oil in the English language which is given in the Pontifical of Egbert, who died in A.D. 766, is as follows:—"Send, O Lord, from Heaven, thy Holy Spirit, the Paraclete, upon this fatness of the olive, which Thou hast deigned to bring forth from the green wood for the restoration of the body, that by Thy holy benediction this unguent may be to everyone who touches it for protection of mind and body, for the driving away of all pains and infirmities, and every sickness of body, with which Thou didst anoint kings, priests and martyrs; Thy perfect Chrism, O Lord, blessed by Thee, remaining in their bowels; In the name of our Lord Jesus Christ, through Whom, etc." In this prayer you perceive the oil is consecrated simply and solely for the purpose of restoring those sick, in body and mind, to physical health. At the Council of Florence, A.D. 1438, and more clearly at the Council of Trent, A.D. 1551, the modern Roman doctrine of the Sacramental nature and efficacy of Unction as a means whereby, primarily sins are remitted, and secondarily, and only in extraordinary cases, bodily healing is effected, was propounded. In the decrees