### The Angelus Bell.

The Rev. E. C. L. Browne, a Protestant minister residing in Charleston, S. C. contributes the following poem to the News and Courser of that city. It is prefaced by this expianatory note: "For a long time I lived in close preximity to St. Peter's Catholic Church and school, and the soft-tond bein that regulated the life of the worshippers came unconsciously to regulate mines I grew to depend upon its constant and unob trustee voice I's morning, noon, and evening peat was as 'a note of soft recall, appearing in something like the language I have inadequa e y ascribed to it here."]

have inadequa e y ascribed to it here."]

The Angelus is ringing!
Rise, neart, to grateful prayer —
Rise and saiute the new day dawning!
Remember whose strong love,
Descending from above,
Here held the in its tender care,
And kept hes till the morning.
On! rise and sing whose constant thought
And faithful might
In dark and light,
Have lite to conscious blessing brought,
Thy tribute to His love.
The Angelus is ringing!

The Angelus is ringing!
As comes high noon with crowding care,
How press life's duties hard around thee!
How quick the world with wiles have boun
thee! toes!
But that clear voice from upper air
Recalist thee from thy strife.
In fulness of the dag.
Lift up thy heart, and pray.
Of higher, holler life
The Angelus is ringing!

The Angelus is ringing!

Follome the night with hush and rest.

Peace once more settle down

Upon the turbol-int town

Let this evange! if acting o'er

Recall it to thy heart once more,
and quiet to thy breath

peace or thoughts with deepening ray

Day's sordid themas,

And a'l low greams,

And a'l low greams, this high suggestion swept away! The Augelus is ringing!

Morn, noon, and night O faithful be'l! "hy warnings to my consciouse call,
Though on the ear unmarked they fall.
O'er all the clouds that close us round,
Thy musical monitions sound.
And of a worthier life they tell.
Morn, boon, and night thy note shall sta
The strife that sweeps my lite away,
And on thy wings I wat my prayer,
O Angelus, from upper air!

Ring through the world, sweet Ange'ns!
Ring through the world, sweet Ange'ns!
Ring on, and sing for Him who nears.
Pra h'rough the ages, Holy Church,
The fruit Tough the ages, Holy Church,
The fruit Holy the same of the search of the fruit of the search of the search

These tender callings of a voice of God.

### PROTESTANT CRITICISM OF CATHO LIC DOCTRINE.

The Antiquity of Devotion to the Ble sed Virgin.

SERMON BY THE CARDINAL ARCHBISHOP.

The London Universe, Aug. 11.
The Feast of St. Dominic was cele-The Feast of St. Dominic was cele-brated with great devotion at the Dominican Priory. Haverstock Hill, on Saturday. High Mass was sung by the Capuchin Fathers in presence of the Bishop of Amycla, and an eloquent ser-mon preached by the Very Rev. Gerard Woollett, C. P. His E ninence, the Car-dinal Archbishop of Westminster preached on Sunday morning, the eyenpreached on Sunday morning, the evening preacher being the Very Rev. J. A. Proctor, O. P. His E ninence's discourse was based on the following words from the first chapter of the Gospel according

to St. Luke:

'All generations shall call me blessed." His Emmence said: This prophecy is fulfilled this day in your ears. Our Blessed Mother, who is the Queen of fallilled this day in your ears. Our Blessed Mother, who is the Queen of Prophets, fortold that in all generations, for ever, and in all languages, and therefore in all tongues, her name should be blessed. And this, strange to say, is turned to our reproach. The Catholic Caurch, because of the love and veneration which it teaches and practices to tion which it teaches and practices to the Mother of God, is reproached by the world, which nevertheless professes to world, which nevertheless professes to believe that Jesus is the Son of our spot less Mother. We are reproached by those who do not understand for exalt ing her above her Son. We are

REPROACHED FOR BUILDING LADY CHAPELS —altars to our Blessed Ludy; for keep ing her feasts all the year round; cele by the reasts at the year round; celebrating her nativity as we do Chr. stmar, the nativity of her Son: celebrating her assumption into heaven, as we celebrate the ascension of our Divine Master. level, and by this charge the world proves that it does not understand the doctrine of the Incarnation. Our Divine Lord was made man. Although He was God. He placed Himself upon the level of our humanity. He came down and stood beside His Blessed Matheway has been desired by the company of the Mother, but she was not elevated to His Godhead. My purpose to day is not to JUSTIFY WHAT THE CATROLIC CHURCH

and does. It is to make an excuse or give a reason for the love and veneration, which we call the worship, offered to our Blessed Mother. No; my purpose is more than this. I wish to snow that the love and veneration which we pay our Blessed Lady is not only no hindrance to the acceptance of the Catholic faith, as many sincere people imagine it to be; but I wish to show that reason for submission to the Catholic Caurch; that is to say, it is a positive reason for, instead of a hindrance to, be coming a Catholic, and a true disciple of Jesus Christ. First of all the state of the cambridge of the coming a Catholic, and a true disciple of Jesus Christ. First of all these cambridges of the cambridge of Jesus Christ. First of all, then, how do we learn the duty of loving and venerat ing the Blessed Mother of the Son of

THE VERY SUBSTANCE OF THE FAITH itself. From all eternity God foresaw all that He would do He foresaw the creation of the world in all the beauty creation of the world in all the beauty and the ascending perfection of those six days. He foresaw the first Adam made to His own image, and the first Eve, who also bore the image of God. He foresaw that which He had ordained as a D vine remedy—and more than a remedy

He is the Creator and she is a creature clear to a demoostration that Home was but a question of time (cheers). When the liberal party succeeded to power, then local self government was certain, and if its Adam, the head of the old creation of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of Come into power some time. He is the Creator and she is a creature clear to a demoostration that Home was but a question of time (cheers). When the local self government was certain, and no one, he thought, would be so stupid of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of Liver and a demoostration that Home was but a question of time (cheers). When the district contains the Home was but a question of time (cheers). When the district contains the Home of Ireland was but a question of time (cheers) was but a question of time (cheers). When the district contains the Home of Ireland was but a question of time (cheers). When the district contains the form Ireland was but a question of time (cheers). When the district contains a question of time (cheers) was but a question of time (cheers). When the district contains the first Eve, who all created spirits. Not even the sera-pin a question of time (cheers). When the power, then he a question of time (cheers) was but a question of time (cheers). When the district contains the first Eve, was the power, then he addenostration that Home and destroined and the first Eve, was the power, then he addenostration that Home and creation of time (cheers) was but a question of time (cheers).

Holy One that shall be born of thee shall be called"—nd because called—"shall be the Son of God." The predestination was fulfilled in Nezareth, in Bethlehem, Samaria, in Jeruselem, and on Calvary; and in those forty days the Mother and the Son were united never to be separated save in those three days when He lay in the grave, and in the long waiting of twelve or twenty years after He ascended into heaven.

How is it Possible then that those who profess to believe in the Incarnation of the Son should for a moment forget the Mother from whom He took our manhood? More than this, when took our mannood? More than this, when the Apostles, in obedience to their Divine Master, went throughout the world and preached the name of Jesus, the name of His Blessed Mother was preached likewise. And there never has been a moment from that hour to this when the faithful have agrarated these two sacred names of Jesus separated these two sacred names of Jesus and Mary. They are in our very Bap-tismai Creed; and therefore it is in the very substance of our faith to profess the dignity and the blessedness of her who was the Mother of the Redeemer of the world. Another reason: the love and veneration we owe comes from the law of charity itself; not with the law of natural charity, that

CAPRICIOUS, FITFUL, CHANGEFUL EMOTION.
Nothing can be more uncertain than
human love—even the love of parents and their children. We find that a mother will even make a favorite of a son and a will even make a favorite of a son and a father of a daughter, passing over the rest of their children, and that affection will last, it may be, until some offence is given. Sometimes it dies out as ago grows on. So with the love and the friendship of kinsmen, of brethren, of friends. How long does it last ! Until the first displeaslong does it last! Until the first displeasure, the first negative, the first refusal, the first fault. This is not the charity which was poured forth into the heart of the Church on the Day of Pentecost, and is infused into the heart of every regenerate child. Supernatural charity, which comes influence into the neart of every regenerate child. Supernatural charity, which comes and goes with the Hols Gaost, unites us first with God, with all our heart and all our mind, and with our whole soul and our whole strength. And with whom are we united by charity next after the Ever Blessed Trinity? With our Incarnate Blessed Trinity? With our incarnate Lord, not only at the right hand of His Father, but there dwelling in the Tabernacle. And after Him to whom ought this supernatural charity to bind us? To our father or our mother, or our brethren or our friends? Al this is well, but God has ordained

has ordained

A LAW AND AN ORDER
in charity. Who should be most dear to
ue? Those whom God loves in ist, those
who are nearest to God, those who love God most, and are most like to Him-those who have suffered most for us, who those who have sunered most for us, who have sacrificed most for us, who have done most for us. And who is there in whom all these things are fulfilled comparably to their fulfilment in the Blessed M there of G A, of all creatures the near est to the Ever-Blessed Trinity, intimately united with her Divine Son, and like to God in an inconceivable conformity of perfection? Next, we are bound by the law of worship to honor her next after her Divine Son. I have no scruple in using the word "worship." It is THE OLD MOTHER TONGUE;

it is the old common speech of our land. The word "worship" does not mean The word "worship" does not mean Divine worship, unless you put the word "Divine" to it. In our common speech we "worship" those who have authority over us; we apply the word to their very flice. Therefore it is a wantonness to interpret the word to be equivalent to D.vine worship. St. Augustine has abundantly dia vn. this distinction. In his dantly drawn this distinction. In his tongue the word "cultus" is equivalent to our "wo ship." He draws the same distinction, and says that worship is due to all creatures proportionately, but to G d without measure, because there is no proportion between that which we can give to Him and that which He has a right to demand. I would, then, ask one question of anyboly—even of the most severe and of any boly—even of the most severe and hardened objector.

CAN WE SAY OR DO ANYTHING for the honor of our Blessed M ther which goes beyond that which God Himself has done for her? He put upon her the dignity and glory of Mother of God. Does the Catholic Church say or do anything—either in its language of praiss or in its festivals of joy—that approaches in any measurable degree the dignity and the glory that God has put upon the Mother of His E ernal Son? A wice and good man who lived long ago, and who, though not a Catholic, wrote many excellent books, wrote these words, "Mary, none can honor thee too much who defficet thee not." I ask whether the Catholic Church ever did or could defy the Mother of God? CAN WE SAY OR DO ANYTHING ever did or could deify the Mother of God? Let us go a little further. I suppose

will hold that we should love and vener ate the holy angels. But there are multitudes of seraphim and cherubim and thrones; there are dominions with and thrones; there are dominions with out number, and principalities and arch angels and angels in an ever increasing multitude; and yet there is only one Mother of God. The love and venera-tion which is due to the holy angels is a love and veneration which is shared by multitudes and myriads of multitudes beyond the imagination of man. Some are higher, some are lower; some are greater, some are less in their glory and their bliss. But there is only one Mother of God-one unapproachable dignityone to which

NOTHING IS SECOND and nothing is like, and therefore the throne on which she sits is indeed infinitely below the throne of God—for He is the Creator and she is a creature NOTHING IS SECOND

upon her head? the crown of twelve stars, the diadem of all perfections with which He has crowned her above all the works of His hand? And is not the example of our Divine Lord the law of our lite? ARE WE NOT BOUND to walk in His footsteps? And how can we do this if we do not love His Blessed Mother, whom next after His Fether in

we do this if we do not love his Blessed Mother, whom next after His Father in heaven, was the object of His most ardent love? The whole Church of God is full of this devotion to the Blessed Virgin. Who was its founder? Where was it founded? How did it spring up?

LET ANY OBJECTOR answer these questions. It was founded by our Lord Jesus Christ, by no other, by no one since. And to whom did He trach it first? To the Disciples whom He crose and called. Every miracle that He wrought made them know that that He wrought made them know that He was something more than man. The words of grace which proceeded out of His mouth, "like which no man ever yet spake," penetrated into their intellect and their heart, making them know Him to be something higher than themselves. They saw His love for His Blessed Mother who was always near Him. At the marriage of Cana in Galilee they heard her intercede with Him and saw heard her intercede with Him and saw Him work the homely miracle, showing the tenderness and watchfulness of His the tenderness and watchfulness of His Sacred Heart. Continually they were growing in the sense—I will not say of this Godhead as yet—but in the sense that He was in some way a Divine Person. Is it possible that as He rose in the treatment of the sense that He was in some way a Divine Person. Is it possible that as He rose in the treatment of the sense in the sense in the sense also share in

of their hearts? And when they were illuminated to know Him as their Lyrd and their God, in the measure in which they learned to believe in Him, and to love and venerate Him, in that measure did they proportionately learn to love and venerate His Blessed Mother? And who taught the world to do the same? It was those twelve men, who, therefore the those twelve men who, throughout the earth, founded the kingdom of God; it was they who preached love, and veneration, and devotion, and worship to the Blessed Virgin, the Mother of our Redeemer.

HOW, THEN, CAN ANY MAN be a true disciple of Jesus Carist if he does not love His Mother ? On the Crass our Divine Lord eard to the beloved Dis our Divine Lord said to the beloved Dis-ciple, "Behold thy Mother," and to His Mother, "Behold thy son." Are not these relations perpetual, living to this day? Is not every true Christian a dis-ciple of Jesus Corist, a son of His Heavenly Father and of our Blessed Mother? How can we be brethren of Jesus Carist if we are not sons of God and of Mary?
And therefore,
SO FAR FROM BRING A STUMBLING BLOCK

or a bar in the way of the Catholic faith, devotion to the Mother of God is a ray of light which illuminates those who be ight which illuminates those who believe to a perfect fulness of knowledge of the Incarnation of Jesus Carist. And there fore it is no matter for us to excuse or justify. We preach it as a doctrine of the Catholic faith, and a rea son for submission to the Church of God, for it is the Caurch of God alone that has preserved this living devotion in all days and in all nations to the Blessed Mother of our Redeemer. And what does the Cttholic Church teach us, her children, now? It teaches us from our carliest age to love and venerate her as we should have done if we had known her on earth when her Divine Son was manifest among men, and to love and venerate her now as we shall if, through the Precious Blood of Jesus Christ and the grace of the Holy Spirk, we ever see her in the kingdom of eternity glorified and blissful in the presence of her Incarnate Son

## A TALENTED IRISH CANADIAN.

MR M F O'DONOGRUE IN IRELAND. We note with pleasure that our es eemed friend, Mr. M. F. O Donoghue, is on a visit to his native country. Nor does he forget to tell the people there what he thinks of this land of freedom, and how different is the system pursued in Ireland—a land cursed with vested wrongs and vested tyrany. At a meeting the Palling National League Ma. ing of the Ballina National League Mr. O'Donoghue on rising said :

Mr. Chairman, ladies and gentlemen, opportunity of addressing a branch of the Irish National League in this my native land. I have addressed meetings native land. I have addressed meetings of the League in the United States and Canada, and now I have the privilege of doing so in my birth place. Mr. O'Donoghue proceeded to say in an ex hausive address of over an hour, that the political aspect had changed since he left Ireland some ten years ago. The line of battle had shifted. The fight then was between Ireland and Fog. The line of battle had shifted. The fight then was between Ireland and England; now it was between the non-progressive party of Englishmen on the one side, and a majority of Irishmen, Scotchmen, Welshmen, and the masses of the English people on the other. The present English minority in the House of Commons was composed of the best elements of the great Liberal party of England, a party that had never yet failed to pass any measure of reform it failed to pass any measure of reform it had once inscribed on its banner. It had passed the Corn Laws despite a threat of rebellion. A certain element in Ireland had threatened to kick the Crown into the Boyne if the Irish Church was disestablished; but disestablishment took place, and the threatened immer sion of the Crown did not. It was be elevation of mankind by the Locarnation of His Son. He therefore for saw, side by side with the second Adam, the head of the faith may who bore Him. This was a Divine vision from all eternity. The Mother and the Son cannot be separated. And when THAT DIVINE PREDESTINATION was acompt isbead, the Mother and the Son were united in the Incarnation. The Hold Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore the second was a many thing we do—I will not say exceed—even approach the glory and the honour that God has placed.

The Hold Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore the second was a complete of the most High shall overshadow thee; and therefore the second was a complete of the most High shall overshadow thee; and therefore the second was a complete of the most High shall overshadow thee; and therefore the second was a complete of the most High shall overshadow thee; and therefore the second was a many the head of the old creation of God, was a man; the head of the old creation of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God, was a man; the head of the new of God as a woman. Perhaps on the count of God, was a man; the head of the new of God as a woman. Perhaps on the count of God, was a man; the head of the new of God as a woman. Perhaps on the count of God, was a man; the head of the new to count did the Liberal party would as to argue that the Liberal party would as to addin

English masses. The fight for Home Rule for Ireland was now transferred to the English constituencies. Ireland, Scotland and Wales would remain as strong supporters of Mr. Gladstone as they now were, and would probably increases his strong transfer.

strong supporters of Mr. Gladstone as they now were, and would probably in-crease his strength. The battle would be therefore in England, and judging by the audiences that greeted Mr. O Brien and the sympathy shown for John Dillon over in English Tory strongholds, Mr. Gladstone would sweep England at the next election. Of course it was hard for the Irish to bear all the tyranny to which they were and doubtless would be which they were and doubtless would be subjected in the meantime. But they must suffer in order to be strong. They must suffer in order to be strong. They had his sincere sympathy. They were in training for self government. They would soon rule, and the black mark would be on those and on the children and children's children of those who stood aloof over from the Irish people in this great crisis. But he would counsel moderation, and especially religious tolerance. The rights of the Protestant minority should be sacred, He knew what it was to be in a minority in Oatario, Canads, and he wanted to put in a special plan for minorities. But he Ontario, Canada, and he wanted to put in a special plan for minorities. But he believed Ireland should be ruled from Dublin and not from Ireland to the ruled from Dublin and not from London or Rome, or even New York. The Protestants of Ireland had just as much interest in Ireland had just as much interest in Home Rule as any one else, because Ireland had all the elements of progress and prosperity if she had only an opportunity to develop her resources. As far as Imperialism was concerned he did not want to interfere, England protected her citizens much better than other powers who boasted of their institutions. It was in Ireland she pieced. tutions. It was in Ireland she played the tyrant. The murder of John Mandeville was an illustration. He believed the name of Mandeville would go down with that of Emmet and Fitzgerald. But he could see that the finger of God saved John Dillon through John Mande ville. The object of Balfour was to ex-

ville. The object of Balfour was to exasperate the Irish people into some act that would justify Coercion before the Eoglish people. He (Balfour) thought it Dillon died in prison that the Irish people would stand it no longer. Hence this brutal prison treatment. But their dignified and Constitutional course had balked Balfour (hear, hear). He (Mr. O Don ghue) would not have spoken. O Don ghue) would not have spoken thus ten years ago, but when that vener able statesman, Mr. Gladstone, looking from the world to come back upon this, had held out the olive branch and buried the hatchet, he was prepared to do the same. As he had said previously, the best elements of the English people were with Mc Gladstone, and in the end justice would prevail (applause). As far as the sympathy of America was concerned, that was assured. Both great parties in the United States had expressed their the United States had expressed their sympathy for Home Rule in their recent conventions for nominating candidates for the presidency. In the Democratic Convention a resolution had been introduced protesting against the interference in any way by treaty with the international rights of political refugees. He had himself organized at one time 29 branches of the Irish National League in San Francisco alone. When the occa-sion arrived the friends of Home Rule in America, and their name was was legion

America, and their name was was legion, would give practical proof of their sympathy (applause).

Mr. Dodd: I have great pleasure in proposing a vote of thanks to Mr. O Donoghue for his very able and interesting

Mr. Rattledge seconded. Mr. Malone said he hoped every mem ber present would carry to his friends in the country the advice which had been so eloquently given, as by doing so he would be promoting the cruse which they had all at heart. The best thanks of the meeting were certainly due to Mr. O Don.

ogbue.
The chairman, in presenting the vote, said the Ballina branch of the League appreciated Mr. O'Donoghue's address as

publican and Democratic parties had passed resolutions in favor of Home Rule for Ireland, and the Canadian legislature had also passed a resolution to the sam eff.ct (applause).

## Curability of Consumption.

This has been a vexed question among This has been a vexed question among physicians, opinions, even in the same school, being strangely divergent. Of this, however, the public are convinced: it is a terribly prevalent disease, and the average doctor meets with but scant success in treating it. Consumption is in reality scrotula of the tungs, and is liable to attack any whose blood is tainted. For driving out the scrotulous humors, and thus removing the predistainted. For driving out the scrofulous humors, and thus removing the predisposing cause, Dr. Pierce's Golden Medical Discovery is a sovereign remedy. It purifies had blood, heals scrofulous ulcers, and, whatever difference of opinion exists as to curing advanced cases of consumption, it remains that many pronounced "incurable" have been by it brought back from the brink of the grave to restored health and vigor. grave to restored health and vigor.

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SHORT INSTRUCTION

[Delivered by the Rev. hoe, rector of the church Aquinas, Brooklyn, N. Y XXXV.

EXTREME UNCL DEAR PEOPLE: We wil first instruction on the Extreme Unction with a from the Gospel. A certa from Jerusalem to Jerici robbers, who stripped and leaving him balf dead by leaving him half dead by
A priest and a levite os
but they passed on withou
thing for the dying man,
passing by saw the wound
moved with compassion,
to him haund unit seems to him bound up his wound

Brethren, we all have t

this dangerous road from Jericho, from the cradle

Along this read are man

oil and wine.

defiles, but the most per the pass which is called De are there awaiting us. T forth at that moment his le est effort to rob us of our e to despoil us of all the me time. If we are in sin h stifle remorse of conscient thought of repentance enthe will endeavor to dist matter what our state me session of us. Circumstan favor, for bodily sickness or are prostrate on a bed of are wounded in body ar priest and the levite ree but are indifferent. Our r good care that we will pro of our preperty and sign documents bequeathing it friends say there is no dan It we have a contactors. will not come near us, and will not come near us, and just as well that they shoul The priest and the levite p Christian priest, the Lore the minister of the constitution, comes in. He Samaritan. In health and may have been but little loganized. These stars. appreciated. These are no that pass through his mind the sick chamber. "Peac house and to all that dwell says as be crosses the thre calm and sympathetic bis n consoling, how full of hop The hard heart melts whe

"I absolve thee from thy si None but be can give eff words. I carcel the eterns all the sins of thy life. The of power, of hope, of pardo pours the blessed oil of the ent of Extreme Unction ing, sinking members of th binds up the wounds of the wounds may be deep and matter, his is the power of may be rich or poor, in fluer rificant, well thought of or your own home or an our lospital or the prison or the or the pest bouse, it mat Good Samaritan will come you are dying. There are the world where you min wounded that the Catholi not run to your aid if he kn dying. Unlike the Hebre levite, the Catholic pricat would be the world when you by when you are inyou by when you are in ringeed the Good Samaritan.

indeed the Good Samaritan,
We will dwell to day on
only. We will show the
Unction is a sacrament an
speak on the subject of this
The apostle, St James, si
one be sick among you let h
priests of the Church. Let pray over him, anointing hir the rame of the Lord. T faith will save the sick man faith will save the sick man, has committed sin his sins give." Here you bave all of a sacrament. The minis the priest. The matter is blessed oil. The form is a matter, the prayer over the The conferring of grace administration of the sacrains will be forgiven him."

The fathers of the Church

The fathers of the Church spoken of Extreme Unction ment of the new law. The l the death, of all the saints witness attesting that Extre is a sacrament of the Chris

sation.

All, and only sinners, the who are or who have been a capable of sinning, are the jects of this sacrament when of death from sickness. Children who have not

use of reason are not anoint this sacrament was instituted to fortify the soul for the struggle against sin which has by the dying, and, as those not come to the use of reason sinned, have nothing to exhave no such struggle to m quently they do not need this For the same resson, those been idiots from childhood an never at any time had the us are not anointed when dying ject of this sacrament must b of death from sickness, but considered an infirmity entitl receive this sacrament whe apprehended from it. A sail enter upon a dangerous voyag on the eve of a battle, a person be put to death, are not extreme unction, which is the of the sick and can only be ad to those in danger of death to those in danger of death ness. It is not necessary that of death be certain. It is suf the sick person be prudently in danger of death.

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