

lady referred to, but himself a great invalid, who had studied the case with me from the beginning, and who fully shared my view of it, made further efforts of his own to secure assistance; but these, too, proved fruitless. He ultimately suggested that we might approach his Eminence Cardinal Vaughan and lay the facts of the case before him. The Cardinal, he reminded me, had received me into the Church, was intimately acquainted with my work, had, as a matter of fact, sent me on my mission, and was, moreover, a man of exalted personal piety.

I proceeded to the Archbishop's House and requested an interview with his Eminence. He listened to my story with the keenest interest and sympathy, and at once declared his willingness to see Jackson and to do all that could be done for him. I returned to the hospital, and we succeeded, after some discussion, in inducing Jackson to come with us to the Archbishop's House. We took him there in a cab; "Father" vehemently protesting en route against the folly and absurdity of the undertaking, and striving to persuade Jackson to desist from what he declared to be a vain and fruitless undertaking. But Jackson, having gone so far, seemed determined to go further, and to this extent at least to have his own way.

The Cardinal was in his study when we reached the Archbishop's House, and requested me to tell him once more, and in detail, what the circumstances of the case were, so far as they were known to me. Jackson was sitting next to me, listening attentively to my story, and smiling indulgently at some of my statements, or possibly at some of "Father's" comments and interjections.

While my narrative was in progress Jackson was suddenly lifted out of his chair and thrown violently on the floor, his body twisting and shaking, a villainous expression distorting his face, and from gathering round his lips. A harsh, rasping voice, wholly unlike his own, issued from his mouth, uttering the most unbecoming blasphemies, and declaring that no invocation of ours would be successful in dislodging him ("Father"). He had, he exclaimed, had possession of the d— for years, and meant to retain possession at all costs. We sat there spellbound, wholly unable to do anything that could terminate the extraordinary and repulsive manifestation.

After a while Jackson opened his eyes and sat up, his face, though pale and haggard, presenting its ordinary expression. He looked around him in a dazed manner, and seemed incapable for the moment of realizing where he was and what had happened. Addressing himself to the Cardinal, he begged him to tell him precisely what had occurred. The Cardinal told him all, repeating the words that had fallen from his lips during the paroxysm, and pointing out to him the imperative necessity of parting company with the invading intelligence without delay. Jackson, still shaking and trembling, begged the Cardinal very earnestly to set him free, promising his sincere personal co-operation.

The Cardinal hesitated to undertake the exorcism there and then. It may have been because his Eminence felt the need of time for preparation, since no one knew better than he that "this kind can go out by nothing but by prayer and fasting," (St. Mark, ix, 28.)

He thought for a while, and then took from his bookshelf a prayer-book, in which he marked down several prayers,—one to Our Lady, one to St. Michael, others to various saints. He then explained to Jackson the teaching of the Church respecting evil spirits and the practice of exorcism. And he explained it in what I can but call physical terms, in a way Jackson could thoroughly understand and appreciate. He pointed out to him that he was manifestly in the grip of some low order of intelligence, whose nature and aim were clearly not of a benevolent character; and that, by the prayers indicated, higher and holier intelligences would be invoked. These would, with God's help, and with his own earnest co-operation, overcome the invader, and, in the course of time, paralyze his operations. One prayer would give every assistance; and later on, if necessary, something more could be done. Jackson was to repeat these prayers frequently during the day, to cultivate a hopeful and cheerful frame of mind, and on no account to listen to the interior voice. We were to bring him back to the Archbishop's House in a fortnight's time.

In a shaken and prostrate condition, we took the poor fellow back to the hospital, and told the ladies in attendance what had happened and what the Cardinal had prescribed. They expressed the warmest sympathy and sympathy, and assured us of their earnest personal aid. They undertook to repeat daily, with Jackson, the prayers indicated; and promised to report the progress of events to me from time to time.

I received several post-cards to the effect that all was going well; that Jackson was quite submissive, and that "Father" had not made himself heard since the events at the Archbishop's House. I was preparing to visit the hospital when a message came informing me that Jackson had mysteriously disappeared. The nurse, the report said, had that morning found Jackson's bed empty, and a note on the parlor table stating that "Father" had resumed control; that he had

ordered Jackson to leave the house, and had vowed vengeance in the event of disobedience. Jackson had quietly left the house during the night or early in the morning, and nothing had been heard from or of him since.

Now, I am well aware that there are those amongst our modern psychologists who will speak of even a phenomenon of this kind as an instance of dissociated or secondary personality. Well, they are welcome to this explanation. They can not possibly have witnessed such an occurrence as this, and their conclusions are, therefore, mere assumptions and armchair theories. They will not in any case be able to advance such explanations much longer. For, with the increase of spiritualistic practices, occurrences of this kind are becoming more frequent; and unbiased and experienced investigators are beginning to see that these theories are inadequate, and that better explanations must be found.

It can not here be maintained that the "secondary personality" of Jackson was prompted by a suggestion received from the primary personality, and that the reported catastrophe was the result. Jackson never for a moment believed that there was any real evil in "Father." He consented to our proposal because he had begun to find the foreign domination of his will somewhat irksome. He wanted to be a free agent. And he certainly could not have known, and could not therefore have suggested to his "secondary personality," the peculiar manifestations known to attend demonic invasion. He had never heard of such things. For this and other reasons, into which I need not enter here, the mental dissociation theory does not meet the facts of the case, and presents in reality far greater difficulties than that of the Church.

It is interesting to note in this connection how increasingly experimental observation of this class of phenomena is forcing even spiritualists from their strongholds, and is compelling them to make admissions which must be seen by reflection to be utterly fatal to their pretensions and their system. So through a scientific spiritist as Prof. J. H. Hyslop is constrained to write of cases studied by him: "I have asserted that the explanation of this case is obsession,—spirit or demonic obsession, as it is called in the New Testament. Before accepting such a doctrine, I fought against it for ten years after I was convinced that survival after death was proved. But the several cases referred to above forced upon me the consideration of the question, and the present instance only confirms overwhelmingly the hypothesis suggested by other experiences." ("Life after Death," pp. 305, 306.)

In view of admissions of this character, emanating from quarters which can not be said to be in sympathy with Catholic thought and teaching, we may surely assert with confidence that intelligent and unprejudiced minds will ere long be compelled to recognize that the Catholic Church and not physical science has the true key to the solution of the psychic problem. If we could have learned more of Jackson's life and early history, and of those of his parents, it would no doubt have been possible to discover where precisely the contact with the invader was made, and what constituted in this instance the "open door" by which it gained access to, and control of, his personality.

POLITICIANS AND SLANDER

LORD DENBIGH'S STRONG ACTION

The following letter, with a copy of which Lord Denbigh has kindly favored us, speaks for itself:

169 St. James's Court,
Buckingham Gate, S. W. I.
July 7th, 1920.

To the Editor of the Freeman's Journal.

Sir,—My attention was called three days ago to remarks in your issue of last Thursday relative to a statement which has appeared in the Western Morning News and which was to the effect that a Catholic priest in Ireland had, from the altar offered one hundred days indulgence to anybody who would go and shoot another policeman. This was the first I had heard of what I regard as a particularly scandalous and silly lie.

In consequence of the assertion that this had issued from the office of the Southern Irish Loyalists' Defence Fund, I at once wrote to the Secretary to make enquiries. I have just been informed that neither he nor any of the Committee had seen the statement in question and that it had reached the office along with other information and been accidentally included in matter contributed to the press. The Secretary states that had he seen it, it would not have been made use of.

When, as the result of earnest requests, I very reluctantly consented to act as one of the Treasurers of this fund, I did so under the impression that it was merely for the administration of a fund to assist those with whom I had much sympathy as the victims of a disgraceful, cowardly and lawless system of terrorism. I was subsequently assured, as the result of an incident which I complained of, that I should be made acquainted with any information it was proposed to send out to the

public. This undertaking has not been complied with. I absolutely refuse to be in any way connected with an organization which carries on "propaganda" about Irish affairs by such irresponsible and objectionable methods as appear to prevail in this office, and I have sent in my resignation as Treasurer.

I greatly regret that I unwillingly allowed myself to be put in this position and I particularly regret this incident.

Faithfully yours,
DENBIGH.

A BRITISH OFFICER ON IRELAND

ORGANIZED PROPAGANDA TO BLACKEN IRELAND'S NAME

To the London Daily News, Major Childers, D. S. O., son of a former British Cabinet Minister, contributes the following illuminating article to show the methods employed to poison the world against Ireland:

AN OFFICIAL DEFENSE OF HOODLUMS

"I begin with a recent example—Mr. Shortt's speech in the House on April 25th last, justifying the action of a band of hoodlums in mobbing a crowd of Irish people gathered outside Wormwood Scrubs prison to voice their sympathy with the Irish political prisoners hunger-striking within. The young London men naturally showed their resentment at hearing people extol those whom we believe to be murderers."

HERE ARE THE FACTS

"The mechanism of militant propaganda was never more frankly revealed. Why were the 175 prisoners, the real reason for whose arrest I exposed in my previous article, 'believed to be murderers'?" Because Mr. Shortt and his colleagues have declared them to be murderers.

"On what grounds?" "Admittedly, on the secret denunciation of informers who dare not come into court. Who these informers are is shown by a case which has occurred since I wrote last—literally the only case upon which a judgment can be formed. J. J. Maguire, instead of being deported on suspicion, was tried in Dublin on April 22d last for the murder of a policeman at Lorrha. The case turned on the evidence of an informer named Gilligan, who was exposed in court as an abject perjurer and thrown over by his own counsel. The case collapsed, and Madden was acquitted with general approval.

"But the young men of London are not told of things like this. Taking Mr. Shortt's hint, and with complete immunity from Mr. Shortt's police, they renewed their ruffianly attacks on the night of April 30th, and injured about seventy persons, mainly women."

FAKING CRIME STATISTICS AN ART AT DUBLIN CASTLE

"Mr. Shortt's speech is typical. He and his colleagues are telling the world that Ireland is a nation of murderers, and Dublin Castle, through its propaganda department, supplies the statistics. Its practice is to issue tabulated figures of Irish crime, while definitely refusing to issue itself, and suppressing as 'seditious' when issued by others, complementary statistics showing the crimes of its own agents and the political persecution from which the whole disorder originates. At the same time, it ensures that its own figures shall be free from check or analysis by taking arbitrary periods and omitting names, dates and details in lists of 'outrages' attributed to Sinn Fein, a formula which permits the inclusion of anything it pleases.

CONTRAST IN METHOD

"Sinn Fein, on the other hand, underdressed by periodical raids upon its offices, compiles and circulates weekly statistics with specific details affording the fullest scope for criticism. I know the work to be done scrupulously by men of honor as well as literary skill. My difficulty is that in a short article I can only summarize and will expand it if challenged.

STARTLING FACTS AND FIGURES

"Contrast is impeded by the Castle's ingenious choice of long overlapping periods. Their 'outrage' statements cover May 1, 1916, to Dec. 31, 1919, and Jan. 1, 1919 to March 29, 1920, respectively. By including the year 1919 in both tables they obscure the fact that until the beginning of that year, nearly three years, that is, from the rising of April, 1916, a regime of the most stringent repression was born without retaliation and with marvelous patience.

"What the regime was is shown by the Sinn Fein figures for this period (May, 1916—December, 1918): Murders, 28 (excluding 16 rebels executed after rising, but including 21 murders in what is known as the 'King street massacre' and some other cases in the last days of April); deaths due to prison treatment, 6; armed assaults on civilians, 99; arrests, 4,682; deportations, 2,064; court-martials, 207; sentences, 1,402; raids, 71; proclamations and suppressions, 66. Total, 8,915.

OUTRAGES BY THE THOUSANDS PERPETRATED BY THE POLICE AND MILITARY

"Turn now to the succeeding period, when prolonged exasperation had produced the inevitable response. The official return (H. of C. No. 63, 1920) sets out for this period, under 'Outrages attributed to Sinn Fein,' 63 murders, 81 cases of firing at the person, 54 of 'firing into dwellings'

(including, no doubt, about 80 formal attacks on fortified police barracks), 32 assaults, 426 raids for arms, 150 fires and injuries to property, 166 threatening letters, 144 'miscellaneous' total, 1,089. Take these unverifiable figures just as they stand, and look at the other side of the picture. Sinn Fein records specifically with dates and details, 'acts of aggression' for the same period, as follows: 17 murders, one death from prison treatment, 528 armed assaults on civilians, many leading to injury; 22,279 raids on houses, 20 cases of sabotage; 2,383 arrests, 151 deportations, 232 court-martials, 759 sentences, 402 proclamations and suppressions of meetings and newspapers; total, 26,721.

THE NET RESULTS OF PRUSSIANISM

"Let us now arrive at totals for the whole four years, May, 1916—March, 1920. The Castle attributes to Sinn Fein less than 2,000 outrages, including 36 murders. Sinn Fein specifically charges against the Castle 35,686 acts of aggression, including 43 murders and seven deaths due to prison treatment.

'CRIMELESS' ENGLAND

"During the third week of January last, in the course of an eruption of ordinary crime which had little or no counterpart in Ireland, the Registrar-General reported 49 deaths by violence in 96 great towns in England and Wales.

GOVERNMENT REWARDS ITS TOOLS

"Lastly, I wish to emphasize the fact that the Government not only does not punish, but often shields and rewards, criminal acts by its own servants. I know of only two small exceptions, both significant. Two policemen were caught by Americans in the act of burgling a United States aerodrome, and were sentenced on Jan. 29, 1919, to three and nine months of gaol. Two other constables, charged before a Dublin magistrate on June 22nd last, with obtaining money by threats, were acquitted. During the period taken, twenty coroners' inquests brought in verdicts of murder or verdicts equivalent against police and soldiers. No one has been prosecuted. The most notorious acts of organized terrorism pass without public inquiry or redress. The Castle's rule is absolute; it admits nothing, deprecates nothing, and so far as it can impose silence on the whole of this black side of the military regime.

SIGNS OF CATHOLIC RECOVERY IN NORWAY

(Special to the Tablet)

Christiania, July 8.—Although the "Reformation" practically stamped out the Catholic religion in Norway, there are signs that the Church is gradually recovering from the blow. The recovery is slow, it is true, and it is not so rapid as has been seen in other parts of Europe, where the same system of repression was brought into play.

When Norway declared itself to be independent of Denmark in 1814 a law was passed which restored religious liberty. Very little improvement was brought about by this law, and it was not until 1845 that a law was passed, and received the Royal Assent, which freed the non-Lutheran Christians from the religious control of the State Church.

The first Catholic Church to be opened since the Reformation was that dedicated to St. Olaf, which was opened in Christiania in 1856. Complete religious liberty does not exist yet, since the members of the Society of Jesus are still forbidden entry into the country. The State, of course, contributed nothing whatever to the maintenance of the Catholic religion. But Catholics are now exempt from a burden that was a violation of their consciences; they no longer have to pay any taxes whatever that are levied for the support of the Lutheran Church.

The Catholic Church in Norway is ruled by the Vicar Apostolic of Norway and Spitzbergen, Mons. John Baptist Falize, who is titular Bishop of Elusa, with residence in Christiania.

AN IRISH JURY'S INTERESTING VERDICT

The following verdict was handed down by the coroner's jury recently at Kilmihil, County Clare, Ireland:

"We find that John Breen died from shock and hemorrhage caused by a bullet wound inflicted by Constable Martin while John Breen was fighting for the freedom of his country. From the evidence put before us, we desire to say that the present system of government in Ireland is as barbarous and uncivilized as the authority on which that Government is founded was immoral and unjust and that that Government is, and always has been, destructive of material prosperity and intellectual development, and the way, and the only way, to secure peace and prosperity to Ireland, is to allow the Irish people to choose their own form of government. We respectfully ask the civilized nations of the world to aid us in the choice."

For the clear fact-statement of the Irish case nothing can equal the official utterances of Irish courts and Irish representatives legally elected to carry out the will of the people. Neither partisanship nor propaganda can silence the voice of truth.—American.

IRISH INDEPENDENCE

ENDORSED BY GENERAL HUBERT GOUGH

By F. O. I. F. News Service

A striking example of the manner in which Irish Republicanism is uniting all factions of opinion in the final effort to throw off the yoke of British oppression is afforded by the letter of General Hubert Gough, which appeared in a recent issue of the courageous London weekly Common Sense. General Gough's reported letter to Common Sense follows:

To the Editor of Common Sense: Sir: I read with much interest in Common Sense last week the main points of the Morning Post's leading article on the "Desperate Situation" in Ireland. I think we shall all agree that it is desperate, and that some very drastic and far-reaching measures will be necessary to mend matters. Whatever may be said of the measures advocated by the Morning Post, they do, as you say, possess the merit, so rare among our politicians just now, of squarely facing the facts; and I, for one, agree with the Morning Post that the first thing to do is to get into communication with the leaders of Sinn Fein.

What are the governing facts? The Morning Post has stated some of them correctly. It is quite true for example that a regular system of guerrilla warfare has been organized in Ireland.

NOTABLE FACTS

Some other facts, however, should not be forgotten. (1) We Irishmen have developed a very strong desire to govern ourselves, to be free to extents which differ in various minds, but to be free to govern ourselves as a people quite determined. (2) We Irishmen are confident that, given a fair chance, we are able to govern ourselves as well as most other people, including even the English. I remember once hearing a well-known English politician say: "The Irish are not fit to govern themselves; they never have done it." Such an expression of opinion fairly illustrates the density which prevails in certain quarters.

We have not governed ourselves at least of late years) because, to make use of an Irishism, "we have never been let." But the records of Irish men all over the world for the last two hundred or three hundred years, and even the organization and ordered method of the present Sinn Fein operations, show fairly conclusively that Irishmen have some capacity to govern themselves. It must be remembered that the long history of Irish disorder may be traced to the desperate efforts of the Irish people to resist the encroachment of more powerful neighbors, and to retain their natural identity.

"The disorder in Ireland is not that of a country administered by its own people and its own Government, such as can be said for Mexico, for instance."

(3) No measures of repression or suppression, however severe, will restore order or contentment to Ireland. That is why I, in company with many others in England, in the Empire, and in the world, disagree with any purely military solution.

(4) The British Empire has many dangers in front of it, and indeed I think the policy our Government is pursuing in almost every part of the globe is leading to catastrophe. But in one direction, owing to the ruin and exhaustion of War, Great Britain is safer than she has been for many centuries, and that direction is Europe. This has its bearing on the Irish question. Great Britain can take here and now risks which might at any other time have been considered quite unjustifiable.

The Government can afford to accept solutions which considerations of national security would in other times have made impracticable. It can, in fact, afford to be generous. If only responsible ministers would take long views, both in looking back on the past and gazing into the future, they should be able to convince themselves that generous action in regard to Ireland will be wise and statesmanlike action, as well as magnanimous. The Irish know they must be united by sympathetic friends and not by the sword or even by block houses and barbed wire. Great Britain and Ireland would be bound together by a durable friendship if the bold course is taken now; and indeed, Britain needs Ireland's friendship. Her wide-flung possessions, and her, to my mind, greatly overextended frontiers, should be an argument for multiplying friends and diminishing enemies.

Otherwise the Empire must take the risk of being overwhelmed by the pressure of hate and jealousy. If Britain's policy is guided by true greatness and wisdom, Ireland will not be one among her enemies, but one among her friends and brothers.

The suggestion here put forward for serious consideration, therefore, is that the British Government should "face the facts," and send a representative to discuss the future Government of Ireland with leading Irishmen, including, of course, the Sinn Feiners, who are now the predominant party.

The British representative, avoiding the ambiguous and cautious methods of the professional officials and diplomats, should say to the Irish representatives: "England wants to be friends with you Irish. She believes we can be friends, she wants to see you happy and prosperous. Owing to the proximity of Ireland she must have some concessions from you, such as the use of all or some Irish ports for her navy, and the denial of similar privileges to a

foreign power. As regards your internal affairs, England has duties and responsibilities towards Unionists and Ulster, and she asks you to give guarantees which will satisfy her, subject to this, you can discuss any form of Government, including even a Republic, if you wish. Britain will faithfully help you. Now, what do you say to this? Will you not realize that she is in earnest and meet her half-way on the path of friendship?" Yours,
HUBERT GOUGH.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MISSIONS AND THE CHILDREN

Our zealous pastors constantly point out the dangers which are to be found most common to their people. These dangers are usually confined within the narrow circle of their sphere of life and are well known. They have a value in the directing of souls that cannot for a moment be neglected. But while the lessening of these dangers is one of the most important of all pastoral duties it is not so commonly noted that tendencies are unconsciously formed in the community and age in which we live which have an effect that is very far-reaching.

The late Cardinal Falconio in his splendid address at the Missionary Congress held in Chicago said, "many are those in the world who are attempting to destroy the kingdom of Our Lord Jesus Christ and to establish atheism. In a special manner the attacks of these men are generally directed against the Catholic Church because they well understand that she is the only bulwark against the advancing danger of irreligion, immorality and moral degradation. For them utility has to replace moral duty and temporal gain that which is eternal and spiritual. Acting upon these principles, they propose to establish a new code in opposition to the Gospel and to reform society according to this new ideal."

The able Cardinal proceeds to point out the practical means adopted to carry on this program. To godless schools chiefly do these men look for success. Add to them a propaganda to discredit religion, the suppression of monastic and religious houses and the proper atmosphere for an anti-Christian crusade is provided.

There is no exaggeration whatever in the picture drawn. The corruption of fallen man portrays itself only too vividly in all his works. The attempt to settle world affairs and eternal affairs on his own ipse dixit is so prevalent that even the most sacred things in the control of man are not exempt from this perilous spirit. Judicious pastors and legislators have without exception made war on this tendency of the human race. And they never fail to point out the only remedies. We must begin with the soul of the child as it breaks into self-consciousness. The spirit of faith planted there by baptism must be carefully guided. An atmosphere of religion must surround the child in his early years that the good seed may grow. Frequent reception of the sacraments so necessary to insure a constant supply of God's protecting grace must be maintained and the practice of works of faith to foster that spirit of co-operation between the human and divine that Christ's mission for it on earth may be attained.

Among these works of faith we place in a very important position the extension of Catholic influence by spreading the Church. The importance of this work should be as carefully nurtured in the young as the works necessary for parochial upbuilding. What we spread God's truth abroad we strengthen it at home. It was this missionary spirit which founded the Church and this spirit inherent in the life of the Church alone will preserve her from ruin. "I came that they might have life and have it more abundantly," said Our Divine Lord, and "every creature" was to be the heir of an eternal inheritance.

It is here that the work of the Catholic Church Extension Society takes its legitimate place and goes forth with great force to the Catholics of Canada. We ask for support and ask that from their earliest years the children be taught the great necessity of not only preserving their faith but of spreading it also.

Let us quote here the warning of the Cardinal in the address to which we refer again: "If it be true history repeats itself, O what a terrible warning should be for us the downfall of those nations, who, after having been enlightened by the Christian religion abandoned it! As soon as Africa and Asia closed their eyes to the light of the Gospel which had civilized and made them great, they fell back to their primitive degradation, and for centuries remained engulfed in the darkness into which they fell. Unfortunate nations; what has become of their Christian glory? What of those churches through which once echoed the voice of such extraordinary men as Saint Athanasius, Saint Ephrem, Saint John Chrysostom, Saint Cyril, Saint Augustine and many others, men who by their learning, their eloquence, their piety and zeal claim respect and veneration, even today throughout the civilized world? Alas, those churches were closed and they have fallen to ruin and their glory, perhaps, is passed forever. God forbid that such be the fate of any other Christian nation."

May the wish of the late Cardinal be fulfilled! Lack of practical faith which bred war and destruction is the cause of the deplorable downfall. May God grant that we turn our thoughts to Christian faith and to its spreading rather than be entangled entirely with the cares and riches of this world. Among the works of faith let the missions occupy their legitimate place.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

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IT WAS NOT TAKEN FROM THEM

When Charlemagne transplanted Irish teachers to the soil of Western Europe, and thus made them educators of modern civilization, they brought with them St. Patrick's love of the Blessed Sacrament and St. Patrick's zeal for divine worship. When centuries after adverse circumstances forced these same Irish to other lands, they took with them the national heritage of their Faith. Only God knows all the Irish have suffered that His sacramental Presence might not be taken from them. And it was not taken. Jesus was in their hearts, on their altars, in their tabernacles. For Him they lived and labored and suffered.

Are we equally faithful to our heritage—the Faith? Do we value the Holy Sacrifice as we should? Is that Prayer of prayers our great solace in trial? During our time of Adoration let us examine our attitude toward the Blessed Sacrament, and ask St. Patrick to give us a share of his own love and zeal for God's service. The Passion is continually being renewed on our altars—most frequently through the ministry of a son of Erin. No nation ever gave a larger proportion of her children to Christ's service than have the Irish. Let us strive to imitate their loving, loyal, unstinted devotion to the Blessed Sacrament. Then our moments before the tabernacle will be the true joy of our life.—The Sentinel of the Blessed Sacrament.

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