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LONDON, SATURDAY, JULY 31, 1920

CATHOLICS AND PATRIOTISM

"The Roman Catholic Church because she insisted upon one only centre, grace and truth, one only form of worship."

"Our real safety lies in the spirit of Christian Democracy."

The above are excerpts from a speech delivered at the Ball Street Methodist Church, Ottawa, by the Reverend George S. Clendinning. They are mere samples. To appreciate the ignorance of the reverend gentleman one would be constrained to read the entire article which appears in the Ottawa Citizen, July 12th. However trippingly he has read his theology; however negligently he has allowed his New Testament to become dust-covered; or however humanly he has erred in the interpretation of the Text Divine, there is no excuse, no palliation afforded the reverend Methodist for his spreading broadcast such illogical and asinine statements which are printed for the enlightenment of Canadian citizens.

The Catholic Church does insist upon there being but one "only centre. Without entering upon a theological discussion of this statement, it suffices to quote the one poignant text: "Thou art Peter and upon this Rock I will build My Church. . . . To thee I give the keys of the Kingdom of Heaven." If the reverend gentleman is desirous of more information on the matter there are a dozen of the Ottawa Catholic clergy who will be pleased to instruct him.

Moreover, Logicians and Theologians both premise that there is but one truth. Catholics, furthermore, teach that there is but one form of worship which may not be essentially altered.

Because there is but one centre, one truth, one form of worship in the Catholic Church; because it has endured since the time of Christ and is found in every quarter of the world we claim to be the most catholic of all churches.

Enough for that. But the reverend misinformed gentleman makes another serious blunder. It deals with matters worldly, wherein ignorance is not so readily excused. In matters spiritual one does not care to argue with him: he lacks first principles. But considering this statement which slipped with so muchunction from his patriotic lips—"It is surely worth our while to be on our guard against the insidious perils of a priesthood which denies and discourages patriotism and owes no fealty except to religious leaders"—considering the above statement one is prepared to call him the plainest of all belittling terms—a liar.

To think of it! He talks and rants about Democracy when the essential motive for the existence of Orangeism is to maintain the Protestant ascendancy. Democracy and class rule can never be bed fellows. And the ignorance he displays in his babble when he says our priesthood denies and discourages patriotism! It was the Catholic priesthood, according to non-Catholic historians, that kept patriotic and loyal the colony of Canada when the thirteen Protestant colonies to the south rebelled with the approval of the Protestant clergy. "Render to Caesar the things that are Caesar's" is one of the unchanging truths which the Catholic Church insists upon being believed and practiced by its members. There is not a contradictory nor a contradictory to this truth. It is catholic. It is true today as of always and will be true ages hence

when the skumble-skamble theology of Methodism will allow the change of truth to suit the passions of man.

Little more could be expected from Rev. Geo. Clendinning. He is not a "Doctor," a titled clergyman, as is "Doctor" Wm. Patterson of Cooke's Presbyterian Church, Toronto. This latter gentleman thought himself to be a current historian and he proved to be a mere liar. Read the Toronto Globe:

Peterboro, July 12.—In the course of his sermon on Sunday evening, and reported in The Globe, Rev. Dr. Wm. Patterson of Cooke's Presbyterian Church, Toronto, referred to the damage done to the Salvation Army band instruments at Peterboro on Thursday evening, and alleged that this damage was done by followers of the Church of Rome because the Army had signified its intention of taking part in the Twelfth of July celebration.

Adj. Bunton, in a statement today, absolutely denied that the officials of the Salvation Army in Peterboro connected the Roman Catholic community or any part of it with the vandalism that had taken place. He further stated that since coming to Peterboro he had lived in peace and harmony with all religious denominations and creeds, and regretted such a statement being made without authorization or proof.

Supplementing the statement made by Adj. Bunton, Chief of Police Thompson gave the following statement: "It has never occurred to me that the damage was done by any religious denomination. I know that the very best of harmony exists between Rev. Father Phelan, rector of St. Peter's, and Adj. Bunton and Mrs. Bunton, who is my Police Magistrate. Furthermore, nothing has been suggested to me or to any of my men involved in the investigation, or from any source whatever, that would lead me to believe that the damage had been done by anyone of the Roman Catholic faith."

If a Doctor makes such ridiculous and calumnious statements what is to be expected from a mere "Reverend?"

Catholics need not worry over their stand as citizens. Their faith commands them to be loyal but does not permit them to calumniate their fellow citizens.

THE GLOBE ON IRELAND

"Once more Sir Edward Carson comes to the front as an advocate of lawlessness. In his speech to the Orangemen of Ulster on July Twelfth he charged the British Government with failure to govern Ireland, declared that if the Government could not handle the situation in the South of Ireland they should turn the task over to someone who could, and added that if Ulster's help was not accepted 'we will take matters into our own hands.' In another message Sir Edward warned the Government of the intention to 're-organize in our defense the Volunteers who lent you such splendid help to maintain the Empire during the War.'"

"Ominous words these when one remembers that upon a former occasion—Irish affairs having reached an impasse because of Ulster's determination not to have Home Rule at any price—the Volunteers obtained tens of thousands of rifles by underground channels from Germany and were understood to be contemplating an appeal for aid to the Emperor Wilhelm, the man who was plotting the downfall of the British Empire and of ordered liberty everywhere."

"To whom does Sir Edward Carson propose to appeal this time for help in promoting civil war in Ireland? In 1914 he was ready to rebel against the enforcement of a moderate measure of self-government and to resist the authority of the Imperial Parliament. Now he threatens that Ulster will take into her own hands the task of putting down rebellion in the South and West of Ireland, and of protecting herself at home against the machinations of the Sinn Fein."

"Machinations of the Sinn Fein" is a rather handy phrase. However, it is hopeful to see the Toronto Globe use such condemnatory language in connection with the spouting and spuming of Sir Edward Carson. True, there is a tragedy in the south of Ireland—a tragedy of English Misrule acting as the tyrant villain and of Irish Suffering playing the role of the Hero. In Carsonia, however, there is a comedy with the titled Carson playing the Buffoon and Fool. "To whom does Sir Edward Carson propose to appeal this time for help in promoting civil war in Ireland?" asks the Globe: why of course to the scattered Brethren throughout the world. They will all rally to his standard even despite the fact that the British Government should grant Ireland any measure of Freedom.

There are two good rules which ought to be written on every heart. Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

ELECTING PRISONERS

By THE OBSERVER

In the provincial general election in Manitoba, three men were elected as Labor representatives who are in jail under conviction by a jury for the crime of sedition; their cases having arisen out of the Sovietistic strike in Winnipeg last year.

In the first place, the election of these men is a foolish proceeding. They cannot represent a constituency whilst they are in jail; and the first purpose of all elections is representation of the electors by the person whom they elect.

In the second place, the choice of these men is an expression of contempt for the law which they broke; for the jury who found them guilty; for the judge who sentenced them; and for the whole of our constitutional and legal system, of which laws, courts, juries, punishments and prisons, are integral and essential parts.

To say that electors have no right to do this is to put the matter in very mild language. Their action would justify very strong language; but we presume they did not realize and understand the extent of their wrongdoing. They have possibly planned the violent destructionists of the Ivens type who are eager to pull down our public institutions without having the least idea of how to build anything to put in their place; but it is to be hoped that the lapse of time and calm reflection on the unwarrantable course they have taken will bring home to their minds some regrets for their conduct.

The Farmers' Sun, Toronto, has an editorial on the matter, with which I agree in part, whilst I must express disapproval of some of its comments:

"Three of the Labor representatives are in jail. In effect, this is a verdict of not guilty on appeal to the wide jury of the Winnipeg electorate. Either that, or Winnipeg convicts itself of criminal sympathies."

"The verdict is not worth very much in a strict judicial sense. A community is not a good jury, and an election is not a proper form of trial. Popular mass meetings and keen personal canvassings are not the most desirable ways of weighing evidence and ruling upon nice points of law. The fact that these men have been returned to Parliament does not determine whether or not the thing they did in May, 1919, was seditious."

This is very well put, and very sensible. A child could see the intolerable folly of trying again on the hustings and at the poles, criminal cases which have been disposed of in the courts. Such a proceeding is not to be tolerated; and the labor party has certainly done itself more harm than good with those who have an appreciation of what laws and courts, and the order which they alone can preserve and maintain, mean to a country.

But, then, as if to soften the very severe criticism it had just passed, the Sun goes on as follows:

"On the other hand, this verdict is worth a great deal as a pronouncement upon the moral quality of their offences as distinguished from the legal quality, and upon the still more vital question as to whether they are dangerous men to be allowed at large. It is incredible that such large votes should be cast by the citizens of Winnipeg for men whom they considered dishonest, or vicious, or dangerous."

"The people of Winnipeg are well aware of two facts regarding the general strike of 1919 which the rest of Canada may not have learned. They know, for one thing, that the strike was more of an emotional outburst than a deliberate plot. It was a stampede rather than a conspiracy. The crowds were swept off their feet by a wave of excitement which soon spent itself. The chief actors in it were the victims of this stampede quite as much as the authors of it. Therefore, they are judged by their townsmen with leniency."

"Another thing Winnipeggers know is that the syndicalist or O.B.U. spirit is utterly vain. The very fact that Ivens, Queen and Armstrong stood for Parliament is a recantation of the 'direct action' philosophy they proclaimed little more than a year ago. Orthodox trades-unionism again controls the Winnipeg Trades and Labor Council. The same labor forces who nominated and supported these men in the election contest are at present engaged in warfare with the remnants of the O.B.U. still existing in Winnipeg."

"It should be added that compassion for these men and their families played a considerable part in the election."

I cannot see how "the moral quality of their offences" is a matter more easily decided at the polls than the legal quality of their actions. Nor do I see any reason why a Canadian province should suffer the disgrace of having convicted criminals elected to the House, merely because there may be some public

sentiment in their favor. Manitoba is only one province of Canada, moreover; and the Criminal Code is the law for all Canada. Manitoba electors cannot be permitted to dictate what the Criminal Law shall be for the whole of this country; and those who have tried to confer a high honor on three inmates of a jail will have to realize sooner or later to what an extent they have made fools of themselves.

If the Sun were right; if the events in Winnipeg in the Spring of 1919 were in the nature of a stampede, how does it account for the long endurance of the feelings then engendered. The truth is that Socialism is not a stampede; but a well laid plot which has been developed with care for forty years; and the O.B.U. spirit is not dead. The O.B.U. idea is of the essence of Socialism; and it has the support of those whose business it is to manufacture the ideas which loud-voiced agitators like Ivens and his associates cram down the working-men's throats.

The O.B.U. is genuine revolutionary Socialism; and let no one imagine that we have heard the last of it. We do not agree that the fact that Ivens, Queen and Armstrong stood for election is a recantation of their attitude of 1919. It is perfectly consistent with revolutionary Socialism which seeks an entrance everywhere where it can do its work, and in legislatures and parliaments as well as in town and county councils.

But, whatever might be said if they were out of jail and ran for the legislature, the fact of their being nominated and elected whilst in jail and serving their sentences, puts the matter on an entirely different footing. Revolutionary Socialism could wish for nothing that would suit its purposes better. To have induced thousands of Canadian electors to register at the polls their open defiance of Canadian laws and courts of law is indeed a gain for the Reds.

NOTES AND COMMENTS

THE RECENT conversion of Dr. Frederick J. Kinman, formerly Protestant Episcopal Bishop of Delaware, has created renewed interest in the person and experiences of his only predecessor in our time as a convert of episcopal rank, namely Dr. L. Silliman Ives, Protestant Episcopal Bishop of North Carolina. Sixty-seven years have now passed since that noteworthy event, and Dr. Ives bade fair to be forgotten, notwithstanding the fact that he is the author of one of the most affecting and heart-searching studies of a soul's development ever written. The conversion of Dr. Kinman has, however, had the desired effect of recalling public attention not only to the "Trials of a Mind," as an important contribution to the literature of apologetics, but to the man himself who, like St. Paul, counted all things dross that he might possess the pearl beyond price.

THE "TRIALS of a Mind" is, under any circumstances, a profoundly interesting book and we have often wondered why it should have been allowed to drop out of sight. Indeed, after Newman's Apologia, and Allie's "Life's Decision," we know of no other story of a conversion from Anglicanism of quite equal discernment, clarity or consistency. It is a study of first principles and of evidences, and hand-in-hand with this single pursuit of truth for its own sake there runs a touching personal history, suggested rather than told, which gives to the narrative a human interest which no merely intellectual discussion could possess.

Dr. Ives gave up much to be a Catholic. As bishop in a church which prizes itself on its "privileges," his position was one of honor, dignity and comparative immunity from solicitude as to this world's goods. He gave up all this on his conversion, and the path to the priesthood being closed to him (he being, unlike Dr. Kinman, a married man), he was obliged to seek employment of a nature to which his whole previous training and experience had been foreign. Those only, perhaps, who have passed through a similar experience are in a position to realize what that meant. In Dr. Ives' case the task was faced manfully and cheerfully and as President of the New York Protectorate, to which office he was appointed through the instrumentality of Archbishop Hughes, he has to his credit many years of useful service and the souls of innumerable boys who

but for him might have perished everlastingly.

LACKING a new edition of "Trials of a Mind," it is gratifying to see that a revised and abridged edition, edited by Rev. W. B. Hannon of St. Genevieve's College, Ashville, N.C., has been issued by the Catholic Truth Society, Toronto, in an attractive booklet of 60 pages. The abridging, however, done with so much skill and discrimination as not to be readily apparent and the reader is therefore furnished with a concise and consistent account of the reasons which led Dr. Ives to abandon his position in the communion in which the best years of his life had been spent and to seek admission to that Church which long and prayerful study had convinced him was indeed the One and only True Fold.

THE FIRST doubt which came upon Dr. Ives of the consistency of his position in the Protestant Episcopal Church may be best stated in his own words:

"Being invited by the University of North Carolina, in the year 1844, to deliver the introductory lecture before the Historical Society of the institution recently formed, I took for my subject the principles which must govern us in arriving at the facts of history. This led me, by way of illustration, to apply these principles to some of the commonly received theories of the English Reformation—particularly in regard to the real motive of the movement under Henry VIII., and to the real character of the events under the subsequent Catholic reign of Mary—and to my surprise I found in the course of examination that my own views became seriously changed, especially as regards the latter; and from the circumstance, felt bound at the time, to warn my auditory against the common notion; and ever after, to guard my own mind in the study of history against one-sided party representations. Under such impulses my thoughts were led beyond the narrow limits of mere Protestant theology to the teachings of early Catholic Fathers, and of such as seemed to be based upon them in later times."

THE CLUE thus furnished, and the consistent pursuit of it in search of the truth was what finally brought Dr. Ives to that great revolution of mind which led him home. His study of the patristic writings, and the copious citations from them in his book, reproduced largely in Father Hannon's abridgment, are profoundly interesting reading. Just as Newman entered upon the study of the Fathers to vindicate the Church of England, so Dr. Ives to assure his own mind. But, as also with Dr. Newman, the farther he went the more difficult did the task appear, until finally the logic of events and the impossibility of squaring his Protestant creed with the clearly marked Notes of the Church as laid down by Christ Himself, brought him to the conviction where the truth lay. We are led to hope, therefore, that the booklet before us will be widely read; that it will lead to the re-publication of the "Trials of a Mind," and that both will have their part, as they can scarcely fail to have, in leading others back to their true home.

IT HAS always seemed to us an anomaly that so profoundly interesting a life as Dr. Ives' should have remained so long unwritten. It is therefore good news to learn that Father Hannon has at last supplied this deficiency, by preparing a memoir which will shortly be published. The more the world knows of him the wider will his influence be, and from the character of the man that influence must always be in the right direction.

AGED BROTHER OF SAINT GIVEN GIFT BY PONTIFF

By N. C. W. C. News Service

Rome, July 10.—Dr. Michael Possenti, the aged brother of St. Gabriel of Our Lady of Dolores, has received from Pope Benedict a handsome gold watch and chain bearing the Papal arms and the date of the new saint's canonization.

Unique was the experience of Dr. Possenti, who had the privilege of attending the canonization of his brother.

Dr. Possenti is now eighty-six years old, four years the senior of his holy brother, but is still in good health. He was the object of much attention from pilgrims who learned of his relationship to St. Gabriel, and the recipient of congratulations from many of the Pope's official family and from the Pontiff himself.

St. Gabriel of Our Lady of Dolores was born in Assisi eighty-two years ago.

POSSESSED BY A DEVIL

By J. Godfrey Raupert in Ave Marie

I am often asked by correspondents and at my conferences whether I have ever, in the course of my researches, observed any genuine cases of diabolical possession. The question is a simple one, and one that a thoughtful Catholic can scarcely fail to ask in view of what is going on all around us at present. But it is not an easy question to answer. An affirmative answer, if it must be given, necessarily involves a detailed statement of all the circumstances of a particular case, of all conceivable natural explanations fully considered and allowed for, and a precise account of those phenomena or occurrences which may have necessitated the affirmative conclusion. Such a thing is not possible in the course of an inevitably brief interview and conversation.

Whatever evidence, moreover, one may have given of having brought to psychic investigations sound common sense and a well balanced judgment, there are always those who will suspect the specialist of fanaticism, and who, because his conclusions do not harmonize with their own views, will discredit him and his evidence. For these and other reasons, I have hitherto reserved my accounts of cases of this kind for those of my more intimate friends who are seriously interested in such great problems, and who know me well enough to feel assured that I am not one who rashly jumps to conclusions. In view, however, of the steady advance of the spiritistic movement and of the daily growing interest in "the occult," it is clearly of importance that the whole truth about this matter should be known, in order that right views respecting it may be formed. I have, therefore, felt it to be my duty to publish some of those experiences which have often unexpectedly confronted me in the course of my investigations, but which, for the reasons stated, have not hitherto appeared in print. Accounts of this character will, in any case, show my friends and the readers of my books what good and solid reasons I have for holding the not very popular view to which I have given expression in my lectures and published writings.

It must have been about the year 1900 when I received a communication one day, from a lady personally known to me, in which she told me that a case had come under her notice, in connection with which some very extraordinary manifestations had been observed. My correspondent, who had been instrumental in opening a small private hospital in London for the reception of better-class but poor patients, thought that I might be interested in the case referred to.

The case was that of a man of middle life, who, although not a Catholic, had been received into the hospital in order to undergo a slight surgical operation. The letter explained that he was apparently a man of good moral character, kindly and courteous in his manners, and keenly appreciative of the care and attention bestowed upon him. The ladies nursing him, however, had observed that he would from time to time carry on a lively conversation with some sort of unseen entity, whom he would address as "Father," whom he would ask for instructions and direction respecting his daily doings, and with whom he was to all appearances on very excellent and intimate terms. These conversations would take place at all hours of the day, the patient (whom I will call Jackson) asking mental questions of "Father," and apparently receiving answers which sometimes pleased and amused him, at others annoyed and irritated him, and were contrary to his personal wishes and inclinations. It was observed, however, that Jackson would always ultimately submit to the wishes or commands imposed upon him by "Father."

As he (Jackson) seemed in all other respects to be a normal and ordinary man who read his daily newspapers and took an intelligent interest in the common events of life, this strange phenomenon had caused his nurses a good deal of perplexity. I visited the hospital one afternoon by appointment, with the lady mentioned.

Jackson was still in bed, practically recovered from the effects of his operation, and apparently in high spirits. He had been told that I was interested in psychic phenomena, especially in those of the more abnormal type; and he had expressed his willingness to see me and to give me whatever information I might desire respecting himself. From all that I had heard so far, I thought the case would probably prove to be one of duplex or dissociated personality, a theory which was at that time the favorite explanation of phenomena of this character adopted by sceptical and materialistic alienists. Although I was pretty certain, already in those days, that this theory did not cover all the phenomena which I had observed, and that some of these alienists, manifestly very imperfectly acquainted with them, were certainly talking "learned nonsense," I was quite

prepared to believe that it covered some, and the case of Jackson seemed to be one of them.

Jackson told me his story. He was born in Australia, had lost his parents early in life, and in childhood had received practically no education. His religious training, too, had been entirely neglected. My questions on this point elicited the vaguest possible answers, and I must say that I invariably observed a strange hesitation in his utterances. He could not tell me, for instance, whether his parents had been spiritualists or whether they had ever anything to do with mediumship. Jackson himself emphatically asserted that he knew nothing at all about the subject, and that he himself had never tried any experiments. I should add here that while this interrogatory was going on, "Father" was constantly intervening, correcting statements made by Jackson, or enlarging upon them, and now and then indulging in remarks (seemingly about myself and my questions) which caused him (Jackson) to break out into fits of laughter, but which he declined positively to repeat to me.

According to Jackson's statement, "Father" had announced his presence one day while Jackson was quite young, in good health, and working in Australia at some outdoor occupation. He had simply heard a voice speaking to him interiorly as distinctly as that of any of his companions in the flesh. It had given him good advice, had instructed himself his mentor and instructor, often directing his doings and movements in a way that had proved decidedly advantageous to him. Indeed, Jackson declared over and over again that all the education he possessed had been given to him by "Father," and that the latter had proved himself a friend with whom he would on no account care to part. He fully and freely admitted, however, that, although there had at first been some opposition on his (Jackson's) part, he had now entirely surrendered his will to "Father," and indeed never attempted to undertake anything that had not his full and absolute consent.

The *alter ego* being thus, according to Jackson's statement, of a manifestly beneficent character, I saw at once that it would be very difficult to awaken in him any misgivings as to its true nature and its possible ulterior aim and purpose. Indeed, such a suggestion seemed under the circumstances, quite out of place; and, considering that the intelligence was constantly commenting upon my statements, I took care not to spoil the case by making it. I merely observed incidentally that it could not be wise for any man to surrender his will and his freedom of action to any agent, whatever its nature might be. To my surprise Jackson became serious as soon as I touched upon this point. He brusquely told "Father" to let him speak and not to interfere, and he then said to me: "Yes, I must admit that I have now practically no will of my own. I have often told 'Father' that he is a tyrant. I can not do anything without his full approval and permission. And I certainly do not altogether like it." But at this point some remarks made by "Father" directed the conversation into other channels, and the interview had to be terminated.

In thinking over all the circumstances of the case, I came to the conclusion that the fact of the surrendered will would probably prove the most interesting fact in the case, and that it was along those lines that I would be most likely to succeed in arousing Jackson's personal concern and his desire for co-operation. He seemed pleased when I promised to pay him another visit.

I saw him again a week or so later, and noticed at once that he had evidently pondered some of the things which I had said to him, and that the fact of the surrendered will was causing him considerable disquietude. There had seemingly been some sort of a conflict between "Father" and himself; for I observed that he did not speak to "Father" with the deference and submission which he had manifested during my previous visit. Some evidently uncomplimentary remarks, too, respecting himself, he (Jackson) had resented and objected to. To make a long story short, I came to the conclusion, after carefully weighing all the circumstances of the case, that the secondary personality theory could not possibly be made to cover the ground. There were unmistakable indications of the presence and operation of some extraneous entity which had, by a way unknown to us, invaded the soul, and which was working out a carefully laid plan of its own. And, whatever that intelligence or plan might be, it meant the loss of all freedom of action and self-determination on the part of the individual invaded. The latter's clear duty, therefore, was to defeat this plan by recovering the lost freedom while this was still possible.

I communicated with several prominent priests in London, and laid the facts before them. They all agreed that the evidence for possession was very strong; but they all declined to have anything to do with the case. They pointed out to me that, for any serious attempt at exorcism, not only a bishop's approval but also a very high degree of personal sanctity and some experience were required; and that, for the ordinary person, serious risks would be incurred. I could not get help from any quarter. A learned Benedictine Father, a relative of the