



SPIRITUALISM

AND ITS EFFECT ON MODERN BELIEF.

Great consternation has recently been caused in the ranks of the German Spiritists by the announcement that Egbert Muller, the well-known leader and exponent of the spiritistic cause in Germany, has been received into the Catholic Church. Dr. Muller, who is a highly cultivated and thoughtful man, has for so many years played a prominent part in Berlin intellectual and literary life, that this unique and highly significant event has naturally aroused the most widespread attention and interest. It has been commented upon by many of the leading German papers, and there has, of course, been the usual expression of both informed and uninformed opinion.

Dr. Muller's change of attitude seems to be no hesitating or half-hearted one. He has, before an assembly of several thousand persons, expressed it as his conviction that modern Spiritism is "a bold scheme of Satan for the destruction of the Church of Christ," and it would seem that this conviction has been arrived at after many years of careful and apparently unbiased investigation.

Thoughtful English Catholics, know something of the religious and intellectual movements of our time, can scarcely fail to be interested in this matter. From the recent review of Flammarion's new book in the *Spectator* and an article on "Spiritualism" in the *Church Times*, it is evident that the Anglican mind is fully alive to its importance. What is termed "psychical science" has, of late years, made such very rapid progress in England, so many of our leading scientific men are identified with it, and the results obtained are of so remarkable a character, that the most superficial and uninformed only can continue to ignore the subject or afford to treat it lightly. Indeed, there are at this present time many earnest minds anxiously inquiring: What are we to make of it? Whither is it all tending?

There are probably but few really informed persons now who seriously doubt the actual occurrence of the phenomena in question. They have been borne witness to by so many men occupying responsible and authoritative positions in science and literature that, were we to reject their evidence, we would logically have to reject all evidence in favor of any recently ascertained scientific truth.

The leading members of the Society for Psychical Research, while unanimously admitting the occurrence of supernatural phenomena, unexplained by science, are by no means unanimous as to the way in which they are to be explained and interpreted. Most of them seem to be convinced that they certainly go to demonstrate the continuity of life after death, and that they consequently render the modern materialistic philosophy of life wholly untenable. A great many appear to be equally convinced that the phenomena emanate from the spir-

its of the dead, that they are simply illustrative of a mere phase in the perfectly natural and normal evolution of the human personality, and that in some instances at least "identity" has been fully and conclusively established. Others, while admitting the latter hypothesis, are inclined to think that frequently evil and masquerading spirits personate the dead, that the evidence therefore is not altogether to be relied upon—that certain dangers unquestionably attend the inquiry.

One leading scientist member of the committee recently published a pamphlet, in which he warned experimenters against the invasion and disintegration of the human personality by evil and immoral intelligence. No attempt has so far been made to tell us in what light an intelligent Christian is to regard the whole matter.

The time has clearly come when the question ought to be fully and fairly debated, and when the view of a genuine Christian thought ought to be heard on the subject—when the arguments *pro* and *con* should be placed before the thinking public.

It is, of course, well-known that the Catholic Church has clearly defined her position with regard to phenomena which do not occur spontaneously, but which are induced by practical experiment. A Catholic is, broadly speaking, forbidden to dabble in Spiritism. But against this attitude it has recently, and with some reason, been urged that many of the phenomena referred to have occurred, and do occur, unsought for, or at least under conditions in which little, if any, initiative is taken by the inquirer; that the psychical faculty, as it has lately been observed, is a natural and normal faculty of some peculiarly organized persons, and that the view of the Church cannot be made to cover the modern manifestations described.

It would, perhaps, be both interesting and profitable to have the views of experienced persons on this subject, and to demonstrate that the attitude of the Catholic Church is, even from the standpoint of the non-Catholic mind, a reasonable and tenable one. The testimony of a man like Dr. Egbert Muller, arrived at after years of practical experience and observation, and apparently with exceptional facilities for studying the phenomena, cannot, surely, be lightly regarded by even the most confirmed and enthusiastic of spiritualists. "I am convinced," he writes, in a private letter, "that every right-thinking person will eventually be led to recognize the demoniac character of modern Spiritism, and that we shall ere long have many more who will champion my view of the matter."

"I have," he continues, "carried on experiments with eleven famous mediums, and I have known at least forty more. The results obtained have given me an insight into the real depths of Satanology."

There must be many Catholics who have a special knowledge of the subject. It might serve a useful purpose to have their views placed before the thinking and reading public for the help and guidance of those whose minds are at present troubled and perplexed, and who cannot see their way to any practical solution of the matter.—*Liverpool Catholic Times*.

SALT WATER BLOOD.

Transfusion of blood is a procedure that must have been employed by physicians in very early times. Ovid tells of Medea bringing back youth to the aged by the injection into their veins of the blood of young men, and doubtless the same means was employed by physicians for less fantastic objects. The injection of the blood of one person into the veins of another was until recently done to save life after severe hemorrhage and in various forms of blood poisoning. Sometimes a direct communication was made between the veins of the donor and of the recipient by means of a tube. At other times the healthy subject was bled into a bowl and the blood was beaten to remove the fibrin before it was passed into the blood vessels of the patient.

The procedure is a dangerous one, however, although many lives have been saved by it, and it has now been almost entirely abandoned, a much safer plan being used.

It is found that the blood, when defibrinated, is no longer a living fluid, and the corpuscles it contains serve no useful purpose when injected, but rather act as foreign matter which must be got rid of. Accordingly, physicians now use distilled water, in which a definite proportion of common salt and other chlorides have been dissolved. This solution is warmed and is injected slowly into a vein at the bend of the elbow, about a quart being used.

Often it is not even necessary to pour the fluid into a vein, but simply to inject it through one or more hollow needles into the tissues beneath the skin of the abdomen or the thigh.

This is done not only to supply an equivalent for fluid lost in hemorrhage or cholera, but also in certain diseases in which blood poisoning exists. In this latter case a large amount of fluid is injected slowly, and being taken up by the blood is almost immediately excreted through the kidneys, carrying with it much of the poison which the blood was unable to rid itself of unaided.

This operation has been felicitously called "blood washing," for this is what it really is, and to the process humanity owes the saving of many lives.

GOLDEN WEDDING.

Mr. and Mrs. Marcoux, of St. Boniface, celebrate their Golden Matrimonial Anniversary—Address and Presentation.

St. Boniface Cathedral was the scene of an unusual and charming social event yesterday morning before Mass, the occasion being the celebration of the fiftieth anniversary of the marriage of Mr. and Mrs. Marcoux. Rev. Father Cloutier officiated, Fathers Beliveau, Trudel and Dugas assisting him. The aged groom was supported by Messrs. A. A. C. LaRiviere and Mr. de Lorimier, and one of the most pleasant features of the ceremony was the beautiful music, splendidly prepared for the occasion.

After the celebration the wedding party returned to the home of Mr. and Mrs. Marcoux, where a banquet was partaken of. After dinner His Grace Archbishop Lange-

vin, Mr. Beliveau, and a host of visitors called to offer their congratulations and best wishes for many returns of the anniversary.

On Sunday evening a reception was held at the home of the aged couple, when the citizens of St. Boniface assembled to give a testimony of regard for them. An address was read by Mr. LaRiviere, and a presentation of several gold pieces and a beautiful bouquet of roses was made on behalf of those present. An address was also read by Miss Buron on behalf of the children and grandchildren. Mr. Marcoux replied, thanking all present for the expressions of goodwill and esteem.

Mr. and Mrs. Marcoux are aged 77 and 68 respectively, and are still enjoying exceptionally good health. They settled in St. Boniface twenty-one years ago, being among the first families to locate there, coming originally from Francis Beauce, Quebec. They have six children and thirty grandchildren alive, twenty-one of whom were present at this celebration. Those present were C. Marcoux, wife and ten children; Mr. and Mrs. Buron and eight children, and Miss Z. Marcoux.—*Free Press*, Nov. 20.

MR. P. BURNS' GOOD FORTUNE

(Edmonton Post.)

"Unto him that hath shall be given" is well exemplified in the case of Mr. Pat. Burns, the cattle king of the west. Some years ago he assisted a mining expert and engineer whom he met in British Columbia, but the man did not make a success of it, and went away. Mr. Burns lost sight of him. Some time ago he wrote to Mr. Burns, saying he had discovered rich copper deposits in Old Mexico, and asking Mr. Burns to assist him in development. Mr. Burns sent a man down to report. He returned and said that everything the discoverer had reported was true. Not satisfied with this, Mr. Burns sent another man to report, and he came back with the same story. Then Mr. Burns decided to go himself. He has just returned after having secured control of the property, which comprises a veritable mountain of copper and supposed to be one of the largest deposits of copper on the continent. The mines, for there are several included in the property, are within a few miles of the sea, which renders the transportation of the ore easy. Steam wagons carry the output of the mines to the sea where it is loaded on steamers and carried to the nearest smelter. Already there are over two hundred men at work on the property. It is reported in Calgary that Mr. Burns was offered two millions of dollars for the property, but that he refused to sell. Mr. Burns says that he had a high figure offered him for his rights, but he believes that when the property has been fully developed it will command a greatly increased price should he feel disposed to sell. It is generally believed in Calgary that this latest good fortune will add several millions to Mr. Burns' bank account before long. But he will not relinquish the cattle business. In that he made his first great success and laid the foundation of his wealth, now largely augmented, for "unto him that hath shall be given."

ST. PIE LETELLIER.

November 15th, 1900.

His Grace the Archbishop of St. Boniface passed through Letellier last Saturday, on his way to St. Joseph. On Monday he came back to Letellier and said Mass at 8 o'clock on Tuesday morning in the church, which is dedicated to St. Pius V.

Early Tuesday morning there was quite a blizzard blowing on the open prairie; this was a disappointment to some, who had made their preparations to attend the Archbishop's Mass, but who were thus prevented. After Mass His Grace visited the Letellier school.

Last week the young men of the parish worked at the church, to dig a cellar to receive a hot-air heating apparatus. The whole parish rejoices in the thought that the floor of the church will be warmer this winter.

The snow has come, apparently to stay, without any warning in the way of small snow-storms. It began to snow last Friday, and kept at it until there was a good white mantle over all. Now sleighing is quite good, but we have had a cold spell.

On Tuesday morning Mr. Kit Breton lost his house and contents by fire. He had lighted the fire and gone out to the Letellier House. Mrs. Breton was not at home. When the alarm was given the flames had made too much headway in the interior of the building for anyone to get in, so the whole is a total loss. It is reported that Mr. Breton had four new sewing machines in the house. He is a sewing machine agent. It is said that there is no insurance.

The snow set everyone to work hunting up their cattle. Quite a number of calves strayed away in the bad weather, going before the wind.

All the farmers are sorry to see the snow so soon, as fodder, except straw, is so scarce, and the cattle were doing well before the snow came.

HE WAS THE PARTY.

A Coney Island excursion steamer was leaving New York with but few passengers aboard. The boat had just cast off when a stout man with a very red face rushed down the pier, and, flourishing his stick, shouted: "Hey, captain! Put back—back her quick. Here's a large party wants to go."

The captain was at first derisive, but finally shouted from the pilot-house: "How large is the party?" For an instant the fat man hesitated; then he yelled back: "Between sixty and seventy."

As soon as the captain heard this number he instantly ordered the steamer back, and made fast again. The fat man waddled across the gang-plank, and, picking out a nice deck seat, fanned himself with his straw hat. Meanwhile the captain and his crew waited for the party to arrive. After waiting five minutes and more the captain turned impatiently toward the stout man and asked:

"Where's your party between sixty and seventy? The boat can't wait all day for them."

"Oh, that's all right," replied the fat passenger, with a bland smile. "I'm the party; sixty-five to-day, sir."

The captain's face grew redder even than the passenger's, as he furiously rang the bell to steam ahead, but the fat man at once became the hero of the boat.—*Collier's Weekly*.