

life was given to it, and that must be the help. He was allowed just to say that he continued. That was his great desire, but it will help nobody that he should be called back and made to hover near the earth. In fact, it will make him earth-bound."

Sir Oliver Lodge has admitted with regard to the communications from Raymond, that as early as June, 1917, some months after he was killed, "the stress and desire to communicate had subsided." In view of such evidence from the spiritualists themselves, what poignant force is added to the ancient prayer of the church "May they rest in peace." And could we for any selfish ends attempt to disturb that rest?

Mental Dangers.

Secondly, there is grave mental danger to those who dabble in spiritualism. This again is admitted by some of the leading spiritualists themselves. Conan Doyle says, "You can get into touch with either a sprite or an archangel; and it rests with you." Sir Oliver Lodge allows that it is better for the ordinary persons to leave these things alone. Sir Wm. Barrett, whose long connection with psychical research is well known, has said, "As regards spiritualism, I, for one, recognize that there are certain dangers, and we do well to be on our guard against them. These dangers do not apply to a purely scientific investigation of phenomena, but seriously affect those who from idle curiosity, venture upon these treacherous psychical quicksands, or attempt to build a faith on the same insecure foundation."

Other spiritualists of many years of experience have pronounced against it, and all seem to be agreed that anything like indiscriminate acquaintance with the mysteries of spiritism is to be deprecated in the interests of sanity and common sense. The effect of planchette on women needs no demonstration. It is essentially a woman's peril, although men are by no means exempt from it. At any rate, the majority of the medical profession

would agree that the tendencies of the seance are injurious to health, and that only persons of exceptional balance and sanity should be permitted to investigate psychic phenomena.

Dr. G. M. Robertson, medical superintendent of the Royal Hospital for the Insane at Edinburgh, writes in the *Hibbert Journal*, July, 1917: "I feel it my duty to utter a note of warning to those who are seeking consolation in their sorrow by practical experiments in the domain of spiritualism." He goes on to say that the belief in spiritualism merges with some people into unmistakable delusion, so that in some cases it is impossible to tell where the one ends and the other begins; and that inquiries into spiritualism not infrequently lead to insanity and also retard recovery from insanity, and may render permanent what might otherwise have been a temporary affliction." Similar testimony from many other eminent physicians could be produced if there were time.

A short time ago, a writer in one of the English church papers, referred to this danger, and an irate spiritualist challenged him for proof of his statements, saying, "To hint vaguely and mysteriously at hidden perils is no deterrent to aching hearts seeking communion with those of whom they have lost sight."

The writer replied: "Sir,—Miss Ingram asks for definite illustrations of the dangers of planchette. I have seen myself a woman stark staring mad, under the influence of automatic writing. I know a lady whose daughter became, for a whole year, a changed character, under the control of an evil spirit. I know another lady whose health has been threatened by the effect of "sittings."

Instances of this kind can be multiplied; but perhaps these results of my own personal observation will suffice."

And only last week an item appeared in the press stating that in a village of 1200 inhabitants in California, seven persons were arrested on charges of insanity after they had become ouija fiends.