

In his Sherlock Holmes stories he makes the success of this celebrated detective to depend on his powers of "deductive reasoning;" and he adopts this same deductive reasoning in clearing up the mysteries of the next world. "If," he says, "a human being has technical, literary, musical or other tendencies, they are an essential part of his character, and to survive without them would be to lose his identity." This seems reasonable enough. But, he continues, it is no use their surviving unless they can find means of expression, and means of expression seem to require certain material agents and also a discriminating audience. This also seems reasonable. "So also," he goes on to say, "a sense of modesty has become part of our very selves and implies some covering of our forms or personality is to continue." So, as apparently they have no clothing material over there, they make tweed suits from the emanations of tweed that rotted in the earth. "Our desires and sympathies," he adds, "would prompt us to live with those we love, which implies something in the nature of a house, while the human need for mental rest and privacy would predicate the existence of separate rooms. Thus merely starting from the basis of continuity of personality, one might even without the revelations from the beyond, have built up some such system by the use of pure reason and deduction."

How very obvious all this sounds, and of course it is confirmed by the spirits themselves. Not only does Raymond substantiate it with passages I have just quoted, but he says "there is a certain amount of skylarking on this side which I cannot prevent." It is refreshing to think that these spirits retain a sense of humor, which seems to be entirely lacking in their earthly advocates.

Again we are told across the border "no living thing does anything against his will. We cannot make mistakes because the light is too strong." "There are games and sports of all sorts" (Doyle). Henry Talbot tells Basil King "There are those who have

the sympathy which qualifies them to deal with flowers, tending their spiritual beauty and development. We do not grow weary, we rest often. Sometimes we sleep because it is so lovely, and sometimes we eat." In reading this passage, I could not help wondering whether their backs ever ached stooping over flower beds (like mine does) and that is why "they rested often," as I have to down here!

Now all this seems very easy and delightful until we come down to cases. I would like to know, for instance, if the whiskey is intoxicating, and whether one can indulge too freely in it, and is it free or do you have to buy it? Do the cigars make beginners sick? If there are cigars, there must surely be cigarettes for those who prefer them. Is smoking confined to the male sex, or will the ladies still be allowed to indulge in the habit?

Has it ever occurred to Conan Doyle and Henry Talbot and the rest, to consider what a shock the prohibitionists will receive, who, after devoting the energies of a lifetime to make the world dry, when they go to what they expected to be their "reward" they find the drinking and smoking still going on in the next world? Will it be heaven to them? And, if each person does as he pleases, and our human tendencies are an essential part of our character, and will survive and find means of expression as we are told, will these earnest reformers submit quietly to the conditions they find or giving expression to their lifelong tendencies, will they attempt to banish strong drink from the spirit world, and can they be successful? These, I think, are quite legitimate questions, and we ought to be given fuller information about them.

Then there is another matter upon which further revelation is needed.

"No living thing is obliged to do anything against its will," we are told. Conan Doyle says "There is action for the man of action (and I presume also for the woman of action), artistic, literary, dramatic, religious work for those who like it." Some spend their time looking after flow-