

the second, he insisted that all that is sinful in their character is suddenly cut out. In the cases of some people this might be described as a very considerable change.

Doyle and King then agree that there is no evil in the spirit world. But in a new book called "The Seven Purposes," is described a land far different from the peaceful, placid, joyous, effortless elysium of these two witnesses. I have not read the book myself, but quote from a reliable review. It declares that the place is overrun with evil spirits. It indicates that their existence is the only problem with which good spirits have to contend—fighting these evil spirits is their only occupation. Everybody is engaged in the battle,—young and old, male and female. It fills their spirit life to overflowing.

The good spirits explain: "There is no great primary idea of destruction, but a lot of idle forces gathered and finding itself behind the procession in strength, radiance and beauty began envying and coveting and backbiting and from that to destruction is a logical and inevitable progression."

The author further says that while the good spirits were dictating this book, the bad spirits heard about it and were much alarmed. They feared that if these great truths should ever be published it would weaken their evil power, and by all sorts of mean tricks endeavoured to prevent the publication. On one occasion, after a "massed attack," they said to the author: "We have stopped you now," but it appears that their boasting was premature.

Stanton Moses, to whom I have referred before, as a clergyman living about the middle of the last century, says: "The shades of the departed seem to retain beyond the veil all the desires and appetites, even the evil ones of the world, which they seek to satisfy by proxy, and even keep urging inanimate men to involve themselves in vice, in spite of the efforts of more highly developed souls who seek to hinder them in their nefarious task." Again, "The matter is still worse as respects the morality of the

mediums, many of them being ready deceivers and lascivious." Again, speaking of his own automatic writings, he says he "very often found in them an atheistic and satanic sentiment." "Almost all my automatic writings," he confesses in another place, "were contrary to my convictions." Lombroso, a celebrated spiritist, says: "Many of the spirits who communicate with us are sincere, but the greater part are rude and unseemly jesters." And he adds, "Pious mediums have involuntarily written blasphemies and obscenities."

We may well ask, which of these views are we to accept? For one or the other must be incorrect. There is either evil in the spirit world, or there is no evil. There is either no break—no change at death, or you reach that world with all evil cut out, which, as I said, would make some people almost unrecognizable. You can't have it both ways, and if one party is misinformed on this matter, how can we know that the other party is not also misinformed?

The Mode of Life.

Let us pass on to consider the communications which profess to reveal the life of the spirit world. I have referred in a former address to the statement of "Raymond" to his father, that they lived in houses made of synthetic bricks, were clothed in tweed suits made from the emanation of tweed that has rotted in the earth, that they called on their friends, much as they had done in this life, and that they drank whiskey and soda and smoked cigars. This information was, of course, received with a good deal of scepticism. Even Sir Oliver Lodge is worried about it. He acknowledges that it is utterly unverifiable, but says, "I propose to reproduce it for what it is worth." (Raymond, p. 262.) But Conan Doyle has no hesitation in accepting it. He says, "Everything has its earthly equivalent. Scoffers have guffawed over alcohol and tobacco, but if all things are reproduced it would be a flaw if these were not reproduced also?"