

No matter how plausible the theories may be which spiritualists set forth, and which commend themselves to certain minds predisposed in favor of the spiritistic creed, the cautious and observant student cannot fail to discern the serious flaw which underlies them and completely annihilates their claim when it is tested by its own evidences. This spiritist maintains that the spirit forms materialized assume a condition of density and become visible in proportion to the amount of "psychic" or nerve-power which is furnished by the medium, and when this power is not present in sufficient degree, a materialization may still take place, yet it may not become objectively visible *except to persons peculiarly gifted*.

And so men like Phillips Brooks, who have lifted thousands into a higher sphere of life, are invoked from the vasty deeps to do silly tricks and repeat sillier platitudes, to the silliest of people.

If we are taught that the future life is one of progression, we should expect these great men, who in the flesh were interested in so many and divers problems bearing on the welfare of humanity, on their return to earth to make some really valuable disclosures. The settlement of one cause of disagreement among living savants, would clearly do more for the cause of spiritualism than all the marvels of the seance-room, the physical manifestations, and trance-orations of which we hear so much. The spirits might easily thus help forward both our knowledge and their cause most effectively, not only silencing the tongue of the scoffer, but enlisting the intelligent interest of the scientific world.

Then, these spirits that have been summoned to terrestrial spheres have told us absolutely nothing about "the undiscovered country." We should have its maps, time or eternity tables, and all its 'ologies by this time.

When we look at the matter more closely still, we are surprised to find

among the discarnate bodies that there are Catholics, Protestants, Jews, and Free Methodists, according to the religious tendencies of the medium. We have Broad Church spirits, Quakers, and Swedenborgians. In Buda-Pesth, the spirits teach re-incarnation, in England they deny it, all of which leaves the thoughtful inquirer in a state of hopeless bewilderment.

Between you and me, friend, you need not spend one anxious moment watching out lest "the gobble 'uns" get you. The only kind of spirits that you need fear are the kind that it takes a corkscrew to let loose.

Sands & Co., London.

THE SIMPLE LIFE. By Charles Wagner. Translated from the French by Mary Louise Hendee.

IN this remarkable work Wagner treats of Our Complex Life, the Essence of simplicity, simplicity of thought, simplicity of speech, simple duty, simple needs, simple pleasures, the mercenary spirit, notoriety, home life, simple beauty, pride, and simplicity, and the education for simplicity.

And it comes, of all places, from Paris. But to quote our author; "as the fevered patient, devoured by thirst, dreams in his sleep of cool brooks to bathe in, of clear fountains to drink long draughts from; so, in the complicated agitations of modern existence, our fevered souls dream of simplicity."

Charles Wagner, or Pasteur Wagner, lives in Paris, but he is an Alsatian, his cradle having been swung in a hamlet on the Vosges. He was born in 1852. His father, and both paternal and maternal forefathers for generations back have been clergymen.

Wagner received his primary education in the country, but at the age of fourteen was sent to Paris, and in 1869 took his degree of B.A. at the Sorbonne.

As a writer, lecturer, and preacher, he is one of the first men of his time. He is