

aspirants are making. We say final, for it must certainly involve in this or the following lives entire mental destruction, entire severance of the hopelessly diseased personality. As will be seen from perusal of the pamphlet, the sensual sexual instinct is made to saturate the whole of the mental being, subtly, but completely; and the surrender to this of the astral body, involving a sensual gratification spread throughout its fibres, and a process of steady vampirization, is mistaken for and made to do duty for that 'union with Deity' for which the saintliest mystics of all ages have yearned."

Nor could anything be clearer than H. P. Blavatsky's own words in *Occultism and the Occult Arts*: "Sensual, or even mental, self gratification involves the immediate loss of the powers of spiritual discernment; the voice of the Master can no longer be distinguished from that of one's passions, or even that of a *Dugpa*; the right from wrong; sound morality from mere casuistry."

If the remarkable facts of Oliphant's experiences teach us nothing else, they must surely make us realize how fatally easy it is for even a moderately clever charlatan to work upon the subtle desires and superstitions latent in human beings. The appeal to the senses embodied in such catch phrases as "life is joy," the doctrines referred to above, the continual assurance of mighty victories over the hosts of darkness, promises of longevity, renewed health and vigour, etc., etc. The rousing of superstitious fears by warnings of "losing the greatest chance of one's life," being "hypnotized by the lower nature" or "a sub-human elemental," or falling a prey to "the psychological black forces so active at the end of the century."

Looked at dispassionately, it is all very small and pitiful; it only serves to show how many are the pitfalls that await the earnest seeker after truth. Short cuts to occultism are tempting baits, but the most time-honoured teachings agree in the paramount dangers and difficulties of the path which is "narrow as a knife-edge, hard to tread." Humanity is not going to be regenerated "in the twinkling of an eye," nor

shall we achieve union with the Higher Self by "striking an attitude" and invoking the lethal influence of the South Pole; still less can we evade our karmic penalties by "renewed effort"—perhaps the most cunning bait of all. Were this so, then the Salvation Army, and many another "short-cut-to-glory" organization, would provide all that was necessary for the soul's salvation.

BASIL CRUMP.

A BOOK ON REBIRTH.

Reincarnation in the New Testament. By James M. Pryse. Paper, 25 cents; cloth, 50 cents. Elliott B. Page & Co., New York.

The Theosophical propagandist, be he lecturer or writer, has always been somewhat hampered by the fact that the New Testament apparently contains no definite presentation of reincarnation as a doctrine. The question, "If it is true, why isn't it in the Bible?" is one that has been difficult to answer, not because the teaching is lacking in the Scriptures, but because its presentation, like that of all other accepted doctrines, is fragmentary and somewhat disconnected.

Mr. James M. Pryse has undertaken the work of verifying its presence in the Bible, and in his new book, *Reincarnation in the New Testament*, there is now, for the first time in the history of the Theosophical movement, a presentation of the teaching that will appeal alike to the person who will believe it is true because it is in the Bible, and the one who will believe it is in the Bible because it is true.

Mr. Pryse has, in this work even more than in his *Sermon on the Mount*, evinced his peculiar faculty of making words express his exact meaning. His statement of the teaching is clear, philosophical, simple and comprehensive. It will appeal equally to the plain man of business who knows nothing of metaphysics, and to the metaphysician who knows nothing of business!

The Dedication and Prologue are as fine, both in spirit and letter, as can be found in English.

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