

the fact that in the New Testament are many passages which bear "directly upon the relation of the life in heaven to the life on earth, the full significance of which seems hardly to have been grasped."

Quoting and elaborating these passages, and finding that they involve reincarnation, leads naturally to inquiry concerning the presence of the teaching in the New Testament; and since, before it can be accepted, it must be clearly understood, chapter ii. embodies the "Philosophy of Reincarnation." And here, in somewhat less than five pages, is contained what is in many respects the best statement of the doctrine that has been printed. It is philosophical, scientific, religious, yet so simple that the wayfarer who knows neither philosophy, science nor religion will find it within his comprehension.

Chapter iii., which comprises a large part of the remainder of the book, is devoted to "searching the Scriptures." With the initial statement that "in the New Testament there is no systematic presentation of doctrines, no formulated creed, no extended treatise on any of the fundamental tenets of religion and philosophy," but only fragmentary narratives—brief discourses—letters, etc., and that it is only by a painstaking study of such scattered material that the teachings on any particular subject can be synthesized, the author then proceeds to take the allusions to reincarnation in their chronological sequence, and carefully examines and compares them. No adequate review of this chapter is possible, owing to the fact that it is made up almost entirely of quotations, comparisons and comments. The work is thoroughly done.

Chapter iv., entitled "Old Wine in New Bottles," presents first the narrative of Genesis, with an interpretation of its mystic philosophy. This is followed by the commonly received theological version of the Biblical allegory, after which the author outlines the changes in the current interpretation of Biblical doctrines that must necessarily be made, once reincarnation is admitted to be one of these doctrines.

In the inevitable reaction from theo-

logical dogmatism there are many persons who, while admitting reincarnation as a necessary accompaniment of evolution, do not regard its presence or absence in the Bible as of any importance. There are many others, however, to whom its presence there will amount to proof of its truth. To these, belief in reincarnation will be the ray of light which, through spiritual alchemy, will sooner or later transmute blind adherence to theology into interior conscious experience of Truth.

M. F. L.

THE VAMPIRE.

A fool there was and he made his prayer
(Even as you and I!)

To a rag and a bone and a hank of hair
(We called her the woman who did not care,
But the fool he called her his lady fair
(Even as you and I!)

Oh the years we waste and the tears we waste
And the work of our head and hand
Belong to the woman who did not know
(And now we know that she never could know)
And did not understand

A fool there was and his goods he spent
(Even as you and I!)
Honour and faith and a sure intent
(And it wasn't the least what the lady meant),
But a fool must follow his natural bent
(Even as you and I!)

Oh the toil we lost and the spoil we lost
And the excellent things we planned
Belong to the woman who didn't know why
(And now we know she never knew why)
And did not understand.

The fool was stripped to his foolish hide
(Even as you and I!)
Which she might have seen when she threw him
aside—
(But it isn't on record the lady tried)
So some of him lived but the most of him died—
(Even as you and I!)

And it isn't the shame and it isn't the blame
That stings like a white-hot brand.
Its coming to know that she never knew why
(Seeing at last she could never know why)
And never could understand.

—Rudyard Kipling.