

Charles Johnston's translations from the "Bhagavad Gita" compare favourably with any that have preceded them, and certainly excel the sixpenny version last published. An example will illustrate. Chatterji (1) and Judge (2) give "Equal-mindedness is called Yoga;" Besant, (3), "Equilibrium is called Yoga;" Johnston, (4), "Equal-mindedness is union." In the same order we have: (1) "Whoever sees inaction in action, whoever in action inaction, he, among men, is possessed of spiritual illumination;" (2) "That man who sees inaction in action and action in inaction is wise among men;" (3) "He who can see inaction in action, and action in inaction, he is spiritually wise among men;" (4) "He who sees abstinence from work in work, and work in abstinence from work—he indeed is wise among men." The distinction made by Mr. Judge between the Supreme Spirit and God is expressed by Mr. Johnston in the terms "the Eternal," and "the Evolver," the latter being equivalent apparently to the Elohim, the former to their synthesis.

Lucifer is not so good as last month. Mrs. Besant in "On the Watchtower" is kind enough to class the American theosophists with Mr. J. M. Wade, the spook-type-writer, and makes various insinuations about "mediums" and so forth which lead us to think of a celebrated speech made before the Secularist Society. H. P. B.'s article deals with Hargrave Jennings's "Phallicism," and is a repudiation of the phallic system on behalf of occultism. "Christ is not responsible for the mediæval and the modern Christianity fabricated in His name." Mr. Alex. Fullerton seems to have been reading Mr. C. W. Leadbeater's recent articles about the Astral Plane and utters himself accordingly. "The Spirit of the Age" is Mr. Fullerton's new deity, and he does "say that the genius of the age is a powerful factor in the determination of what systems shall endure, so powerful that no system contravening its essential character can make headway." He looks to "an infinite and all-wise Head who will assuredly conduct the whole

sentient universe to a worthy goal." Mrs. Ivy Hooper follows with an article on "Helping the People." "The rank and file of undeveloped souls," she says, "need a personal God." Hon. Otway Cuffe's article on Sufism is continued and is most interesting, as are H. P. B.'s extracts from Chinese Alchemic writers. Mrs. Besant contributes a mosaic "The Unity underlying all Religions," Mr. B. Keightley an article on "Animal Reincarnation," and Mr. Leadbeater another chapter of "Devachan."

Borderland we must leave over till next month. We have received *Modern Astrology*, which intends in future to proclaim Reincarnation as a tenet of astrology. "For the first time in these pages we assert that man is reborn on to the physical planet for the direct purpose of obtaining experience at first hand. The soul clothes itself over and over again in a fresh body."

We have also to acknowledge receipt of *The Theosophical Forum*; *The Editor*; *The Dominion Review*; *Secular Thought*; *The New Bohemian*; *Notes and Queries*; *Theosophic Gleaner*; *The Thinker* (Madras); *The Bibelot*; *Booknotes*; *Islamic World*; *Cleveland Critic*; *L. A. W. Bulletin*; *Farmers' Sun*; *Assiniboian*; *Boston Ideas*; *Footlights*; *Meaford Mirror*; *Valley Record*; *Wheelwoman*, etc.



NEWSPAPER MISREPRESENTATION.

I cannot believe that any member of six months' standing or even less, will have accepted the grotesque and absurd statements that have been put into the mouths of some of us who live in New York. They must know that when a newspaper reporter desires "copy" he makes it if he cannot get it otherwise. Not long ago a press representative told me with pride that he had once made a two-column interview out of exactly two words he had exchanged with a prominent Congressman. It has been the same way in regard to us all here. A few days ago, to avoid mis-