

"paraphrastic compost" from other translations, but surely every translator would consult all previously existing editions. The magnificent passage in the second chapter—Adhyaya, we should say—is no clearer, and certainly no more sonorous in the new London version than in the New York one. Compare Mrs. Besant's "Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we cease to be hereafter," with the *Pathi* rendering: "I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be."

The eleventh discourse in which the paraphrastic method has been adopted for a blank verse rendering, is one of the most pleasing examples of Mrs. Besant's work. It is to be hoped that more than aspirants, to whom the book is dedicated, will buy and read it; for is it not intended to gain as well as to guide pilgrims?

The H. P. B. Memorial Fund bears its first fruits in Volume One of "A Modern Panarion," the initial instalment of a collected edition of Madame Blavatsky's fugitive writings. A large part of the present volume is occupied with newspaper correspondence from New York and Indian papers, and the brilliant wit and caustic humour so characteristic of her pen gets free rein in these pages. Her exhaustless sources of knowledge constituted her at all times a formidable antagonist. Such articles as "A Land of Mystery," "Fragments of Occult Truth," "Lamas and Druses," etc., make this new Basket indispensable to the Student.

In the same direction the New England Theosophical Corporation are doing valuable service in reprinting some of the most important of H. P. B.'s articles on occultism. Three of these little 35c. volumes have come to hand including "Practical Occultism," "Hypnotism," and the very valuable "Psychic and Noetic Action." An interleaved student's edition is published at 50c.

"With a certain feeling of indifference," Mr. Pemberton declares in his preface, he launches forth his "Sappho and Other Songs." His readers will regret the indifference which displays itself in such careless attempts at rhyme as couples "tuned" with "doomed;" "dawn" and

"unknown;" "charm" and "storm;" "moon" and "illumine;" "breeze" and "leaves;" "light" and "delight;" "serene" and "drain;" "blessing" and "refreshing;" and so on *ad infinitum*. One does not wish to be hypercritical, and could pardon a weak or false rhyme occasionally, but when such faults abound on every page, the indifference of the critic cannot keep pace with that of the poet. Whatever is worth doing is worth doing well, and, to quote one of Mr. Pemberton's own stanzas, though the metaphor is somewhat involved:

Who weaves the brodered stole of song—
Trimmed o'er with tinkling chains of rhyme—
Must move Thought's massive beam along.
And sound with care each separate chime."

This stanza proves Mr. Pemberton's possession of the poetic sense, perhaps the lower manasic quality, but has he provided for it the best vehicle within his capacity?

The concluding "Farewell to the Muse" is the cleverest thing in the book and we recommend Mr. Pemberton to work this vein still further.

"My lyre has been only a toy.
I scarcely have yet learned a chord;
But I'll just hand it down to my boy,
And go out and cut wood in the yard."

The volume is very daintily turned out and may be had from Box 393, Los Angeles, California.

CHRISTIAN ENGLAND'S EXAMPLE.

The Bishop of Truro has been telling how, on a recent visit to his university, he noticed a tutor returning the salute of various foreign under graduates. He (the bishop) asked, "Who are those?" and the answer was, "They are Chinese and Japanese and Indian gentlemen, who come to study and take a degree here." "Are they clever?" he asked. "Yes, they are clever with our cleverest." He said, "Do they become Christians here?" "No," the tutor replied, and his voice was still sadly ringing in his (the bishop's) ear, "No, they are less Christians when they leave than when they come. When they come, Christianity is with them an open question; it is shut forever when they leave us, for they have seen the Christian life in England, and they say, 'God forbid that we should be Christians.'"