

V

Thus twisted he his dagger in the hearts  
Of those two slaves  
That bore him wine; for they knew well the arts  
Of Utnar Véhi—what the grey Crone craves!—  
Knew how their kindred in the vines and marts  
Of bright Bethmoora, thus accurst,  
Would rush to the mercy of the Desert's thirst.

VI

I would that Mana-Yood-Sushai would lean  
And listen, and hear  
The tittering, thin-bearded, epicene,  
Dwarf, fringed with fear,  
Of the Desert's bastard brother Thuba Mleen!  
For He would wake, and scream  
Aloud the Word to annihilate the dream.

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**THE TRIUMPH OF PAN.**

By Victor B. Neuburg. The Equinox, 5s

Shame, Mr. Neuburg! Also fie! and tut!  
No dog-nosed and blue-faced baboon in rut  
Feels as you feel; or if he does, God's mercies  
Deny him power to tell his thoughts in verses.  
This is a most regrettable collection  
Of songs; they deal with unrestrained affection  
Unlicensed by the Church and State; what's worse  
There's no denying they are first-rate verse.  
It surely cannot be that Pan's in clover  
And England's days of Sunday-school are over!

Percy Flage

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**THE GRACES OF INTERIOR PRAYER.**

Father Poulain, S. J.

It would be easy, and was tempting, to dismiss Father Poulain and his 650 pages with a jest—I have done harder things—for the mountains of his prejudice are difficult to approach across the abyss of his ignorance.

For example, he devotes just a paragraph to "Yogis." These persons he describes as "Hindu Buddhists" who are "Pantheists," and endeavour to produce "a state of stupefaction" in "their mental powers which are very low" and a "comatose condition" of their body, whose joints they dislocate. How well this describes such people as the Buddha and the author of the Bhagavadgita!

What a ring fence is Romanism against not merely truth but information! We then examine Father Poulain on the scientific side. How does levitation of the Saints take place?

"The simplest explanation, and that most in conformity with the order of Providence, consists in saying: Since the angels have power to move corporeal bodies, God makes use of their ministry, so as to avoid intervening Himself without necessity."

(This is not the translator's blundering, though perhaps much more may be hoped from a lady who says that "Socrates remained for twenty-four hours lost in thought in the camp that